

VOL XX

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CHRISTIAN CENTURY



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AUGUST 6, 1903

LEADING FEATURES

Vital and Liberal

Saving Our Lives

The Visitor

Basic Truths of the
Christian Faith

The Form and Spirit of
Public Worship

The Second Coming of
Christ

"Altar Stairs"

Home and the Children

PUBLISHED · EVERY · WEEK · BY
The · Christian · Century · Company
CHICAGO · ILLINOIS

Iowa Christian College Oskaloosa, Iowa

This institution, with its present faculty of ten professors, is the outgrowth of "Oskaloosa College." This college was



CHAS. J. BURTON, PH. D., President.
Sacred Literature, Hebrew and the Bible.

Incorporated in the year 1856, and her alumni are among the most successful men and women in this country.

New articles of incorporation were secured in July, 1902, under a new name and a new management.

The large commodious three-story, twenty-room building, which was erected at a cost of about \$35,000, has just been renovated throughout. All the rooms now wear a bright new appearance, and many of the older friends of the institution pronounce the building to be in better condition and more attractive than at any former time. This magnificent structure, placed as it is in a beautiful shaded campus, is an ideal place for the student.

The school is undenominational in principle and management, and reaches the masses desiring a more liberal education.



V. W. MACY, A. M.
Professor Greek and Latin.

There are three distinct departments of resident work, viz.:

1. College of the Bible.
2. Oskaloosa Normal College.
3. Mahaska Business College.

Each department is in charge of a specialist, assisted by a number of proficient teachers.

In the Normal College may be found the School of English, School of Modern Languages, School of Ancient Languages, School of Mathematics, School of Natural Sciences, School of Philosophy, School of Music, and School of Expression.

Extensive and comprehensive courses are sustained in all the above-named schools. Students entering can find classes to suit their advancement, and will not be required to take again studies in which they are proficient, but will be permitted to take examinations and continue their work. The very best instruction and advantages are given every student who enters. If you want personal attention, such will be provided; if you want private lessons, you can obtain them; if you want a full course leading to a degree, you get that.

The College of the Bible is complete in itself, and original independent study of the Bible as the one great text-book is required of all. In addition to the Bible itself, both in English and the original

having been enrolled in all departments. This feature will be continued from year to year with increased interest.

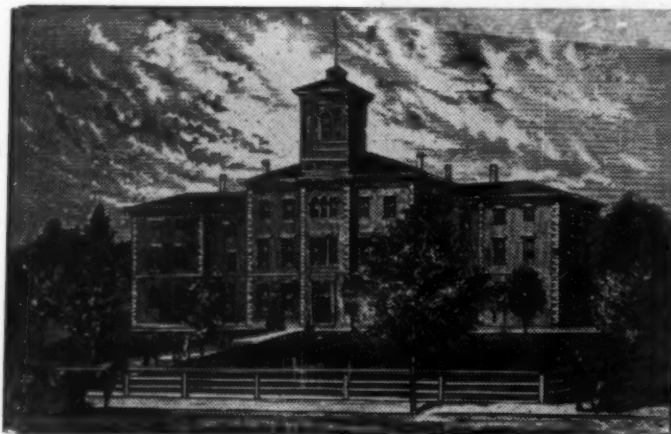
In addition to the resident work of the college, the non-resident department or correspondence work has been in successful operation since July, 1902. The enrollment is large, embracing every state of the Union, also Canada, England, Scotland, Holland, India, Japan, Australia, Puerto Rico, Jamaica and Hawaii.

It is wonderful in this practical age that if the individual cannot go to college, the college can go to the individual. You can study successfully by mail the Bible, Mathematics, Science, Greek, Latin, Hebrew, German, French, English, Bookkeeping, Shorthand, etc.

We use about 40 of the largest and best religious papers in this country as advertising mediums, and an immense correspondence business is the result.

The locality is all that could be desired. The college is situated in West Oskaloosa, and is connected with all the depots and principal parts of the city by a new electric street car system.

The city of Oskaloosa is 60 miles east of Des Moines, and has a population of 12,000. It is noted for its healthfulness and for the thrift and enterprise of its people. Three great railway systems enter the city, viz.: The Rock Island, the



IOWA CHRISTIAN COLLEGE.

tongues, Hebrew and Greek, every student of this department will be required to study and master the following: Hermeneutics, Christian Evidences, Logic, Mental and Moral Science, Homiletics, Christian Doctrine, Pastoral Duties, Church History, International Law, etc.

The Mahaska Business College is a live, progressive, thoroughly equipped commercial school. This is the best place to get a thorough business training that can be found anywhere. Besides the common branches necessary for all kinds of business you have the very best opportunity for shorthand, typewriting and bookkeeping.

Students have access to a good library of about 2,000 volumes. While many of these are not costly volumes, they are of splendid practical value and the pupil can have all the reference needed in his studies.

The "summer normal" feature of the college, which was organized this present year, has been successful, more than fifty

Iowa Central, and the Burlington, giving easy outlet in all directions.

Besides the advantages mentioned above, the cost of attending the school has been reduced to a minimum. The entire expense for the year need not exceed \$135. Ample arrangements have been made for board, rooms, lights, fuel, etc., near the college building.

Our new illustrated catalogue will be sent free to any address on application. Write the president, Lock Box 478, Oskaloosa, Iowa.

Additions Reported Last Week.

By baptisms, 820; by letters and statements and reclaimed, 168; from Methodists, 19; From Baptists, 32; unclassified, 24; total, 1,055; dedications, 4.—M. L. Buckley.

C. M. Hughes, singing evangelist, is in a meeting with W. E. Kerr of Gallatin, Mo. Those wishing his services write him at Gallatin.

The Christian Century

Volume XX

CHICAGO, ILL., AUGUST 6, 1903

Number 32

EDITORIAL

VITAL AND LIBERAL.

The "Chronicler" in a recent "desk" referred to the statement that John Wesley had wrought no change in the orthodoxy of his time except to make it *vital* and *liberal*. The theology of the time of Wesley was intellectual and mechanical, religion external and formal. He differed from others in the fact that he was quick to see and hold, to say that the need of the church was not a new theological belief, but a new religious life. It was not a new theology that characterized the Wesleyan movement, but a new conception of religion or the restoration and revitalization of a conception as old as the New Testament. "Vital godliness and scriptural holiness," as Wesley himself delighted to call it. Its peculiarity was the emphasis laid upon the Pauline concept that took in the essence of the divine reality known in the first age as the way of life. "Our Gospel came not unto you in word only, but also in power and in the Holy Spirit and in much assurance." The Holy Spirit and the conscious union of the soul with God through Jesus Christ issuing in a divine life and a new ethic of righteousness were the great essentials that quickened orthodoxy into life and breadth.

Will not this same conception of the Gospel message be the crux of the next religious advance? It was not uncommon thirty and forty years ago to hear from our own pulpits and periodicals such phrases as the catholicity and spirituality of New Testament Christianity. And what was this but a plea to liberalize and vitalize the common faith of evangelical Christians, known in current phrase as orthodoxy? It would be difficult to find men in the annals of Christendom who have plead more eloquently and earnestly for the common salvation as a basis of fellowship, for a simple, spiritual, vital and comprehensive creed as the platform of unification than Campbell, Scott, Richardson and Errett. But opinionism, dogmatism, provincialism and what some one has been inspired to call "denominational whangdoodleism," like the poor, are always with us, and religious bigotry of which these things are the quintessence, practically in the ascendancy to-day, never retires from the field except to reform his lines and renew the struggle. It seems a hopeless task to teach ecclesiastics and self-constituted religious leaders the eternal and most obvious distinction between the few essential truths of life and salvation and numberless rinds, hulls, shells, traditional incrustations, mental concepts, forms and phrases. Only the essences are vital; concerning all else we can afford to be liberal, and must be if we have the unity of the church and not sect-glorification at heart. It is not needful by any means that a man should compromise what he conceives to be the truth or that he should sacrifice his convictions in matters of principle, provided he has sense and religion enough to comprehend the difference between the few vital points that make for life and character, and the many incidental and circumstantial notions that minister oftener to prejudice, suspicion and intolerance, than to anything essential or valuable. It would be impossible to conceive of a more vital and liberal platform of union and evangelization than that erected by the fathers when they insisted that the man who believed with all his heart in Jesus Christ, the Son of God, and obeyed him according to the best of his knowledge, was a Christian, to be recognized by all other Christians, regardless of a thousand opinions and philosophies outside of these essential and saving truths

of the faith. We have preached the ideal; have we realized it in practice?

A writer in a recent issue of the *Independent*, speaking of the possible union of certain religious bodies in the East, says the Disciples are yet in the military stage and no concessions can be expected from them. We cannot be expected to surrender or compromise essential truth, but have we been asked to do this? The fact is that no one is called upon to make concession in order to Christian union unless ceasing to confound things that differ and the placing of things vital and incidental in the same category of essentials is a concession.

SAVING OUR LIVES.

One of the sayings of our Lord which must have made a very profound impression upon his followers is the one which Luke records in the following language: "Whosoever shall seek to save his life shall lose it; but whosoever shall lose his life shall preserve it." It is recorded by all the evangelists. It may have been a very oft-repeated utterance of the Master, but even if said but once by him it could not well have escaped the attentive listener. It seems so strange, so paradoxical, and yet it finds ample illustration in the life of Jesus, and if studied in the light of his example will teach us how we may save our lives. Many people lose their lives because they view them as merely a succession of days—of events. To such life has no meaning. It is a dreary routine of duties or pleasures, the result of chance, subject to the caprice of the winds; it is driven and tossed like a vessel at sea without a helmsman. If the winds are fair it seems to be at peace, but when storms arise it is cast upon the rocks and destroyed. Others lose their lives because they view them through the narrow perspective of self-interest. They are ambitious for personal and private gain and fail to recognize any relations that would, while robbing them of a little immediate advantage, permanently enrich their lives. To such Jesus referred when he said: "Whosoever shall seek to save his life shall lose it." They lose its opportunity, spending almost divine powers upon things that minister only to selfish ends. They lose its charm and beauty. They never know the thrill of joy that comes to him who sees some other one blessed by what he has done. They know next to nothing of faith, hope and love, the profoundest experience of the soul. Thinking to find life in wealth or station and pursuing these, they miss all but these and in the end find they have nothing at all. They might well ponder the question of the Savior: "What doth it profit a man to gain the whole world and forfeit his life?" How sad is the picture to see a life with all its vast powers of time, mind and soul wasted in the foolish effort to satisfy itself in the accumulation of material things—lost while pursuing ends less worthy than those for which it was given.

In distinction from all this is the Savior's example. He viewed life through the perspective of the Father's purpose and counted it saved if that purpose was fulfilled. He felt that he had come into the world with a certain mission to discharge, and any failure on his part would mean the losing of his life. The first words which are recorded as falling from his lips were, "I must be about my Father's business," and almost the last sentence he uttered was, "Not my will, but thine be done." His ambition was to finish the work his Father had given him to do, and in order to do that he pursued deliberately the course that led to the cross. When toward the close he stood in full view of the horrible agony that awaited him, he spoke as if in solemn reverie, "What shall I say? Father, save me from this hour?" And then, remembering the great purpose for which he had come into the world, and feeling that the climax was about to be

reached, he added, "But for this cause came I unto this hour," and then in sublime resignation to the Divine purpose he prayed, "Father, glorify thy name." It is only in such submission to the will of God that our lives may be truly saved.

Such a view of life gives it meaning and significance. One realizes that he is involved in the divine plan, that he may exercise a conscious part in the great work of God—the making of man. It matters little what may be the details which make up one's life; if it is lived in harmony with the Father's purpose it is saved. Jesus was crucified when he was a young man, seemingly in the very morning of his usefulness, but his death as much as his life fulfilled God's purpose for him, and so his life was saved.

Perhaps this will also lead us to see that salvation is a much broader and richer term than we have been accustomed to think. It means vastly more than entrance upon a state of blessedness after this life is ended. As Dr. Joseph Parker once said, "Salvation is the heart of a noble fellowship." It involves not alone the idea of one's personal preservation, which is a supremely selfish idea, but of one's relation to God and to his fellow-men. He is truly saved who is "a new creature, a liberated soul, a mind on which shines the whole heaven of God's light; he is a soldier, a servant, a helper of the helpless, a leader of the blind; he is akin to Christ," having sought his spirit of resignation and purpose. Getting to heaven is not the chief concern of such a man, but rather the bringing in of the kingdom of heaven—the establishment of that reign of peace and good will which the Savior's coming heralded.

THE VISITOR.

Our arrival in Vienna was at a rather late hour in the evening. We were met at the station by Mrs. Muckley and her sister, Mrs. Hartman, who had come on directly from Prague. Our first concern was to secure a conveyance to the hotel we had selected, which was some two miles from the station. This gave rise to an exciting scene, for the cab drivers were all anxious to place themselves at our service, though there seemed to be no special activity in cutting rates. Finally we took passage in a vehicle whose driver demanded about twice what we thought a reasonable fare, but there seemed no way out of our difficulty, and without committing ourselves further than to take his conveyance we started on our drive to the hotel. This took us through some of the most frequented streets of the Austrian capital, and when we finally reached the Hotel de France we felt as if we had seen a good deal of the place already. Arrived at the hotel, the porter who took charge of matters, asked us what we were to pay, and, on being informed, declared that it was almost twice the legal tariff, and said, "You give me the right fare and I will settle with the driver." This we did, and then ensued the usual scene when one settles with a driver whose demands have not been fully met. It was only when the porter threatened to have him arrested for overcharging that he accepted the rightful rate and drove on.

* * *

We found the Hotel de France a delightful place. We were free to go elsewhere for our meals if we chose, but the excellent service at the café in connection with the hotel made us feel that it was a pleasure to do our eating there. I noticed a curious custom at this hotel which I have not seen before, though I dare say it is common enough in the experience of practiced travelers. Having occasion one morning to leave our rooms at a rather early hour for an expedition, we were interested to see not only shoes but the clothing of our fellow guests at the hotel hanging on the outside of the doors all along the corridors, for cleaning and pressing before they rose. This is an extension of the shoe-shining business which rather interested us.

One of our first experiences was in getting acquainted with the money of Austria. The coin of the realm is a "crown," or corona, worth twenty cents of American money and divided into a hundred parts called "hellers." A coin of the same value, but called a "filler," circulates in Hungary, which is a part of the Austrian empire, and these

coins are almost equally used in Vienna. But there is a theoretical coin which plays fully as important a part, and that is a "florin," which is worth two crowns, about forty cents. Its fraction is the "kreutzer," which is therefore worth twice as much as a heller or filler. We found very soon that most of the signs we had interpreted in hellers were really to be taken in kreutzers. Articles which we felt we could afford in the real coin of the realm went up out of our reach when we were suddenly informed that kreutzers were actually meant. It is significant that on a trip of this sort, where a coin of so much smaller value than those used in our own country is legal tender, one learns to practice small economies which seem very humorous at home. He finds himself debating as to whether he shall pay the extra five hellers for an article which he wants, but thought he ought to get for the one cent cheaper. One of our first purchases was a set of stamps for Floyd, who made that his business in every new country he visited. We had to go the rounds of some half a dozen postal stations before we could get a supply, including all the varieties up to a crown, and it was with the greatest difficulty that the woman at the postal window where we finally got the stamps was made to understand why we should wish all those different sorts and why we could not just as well take two half-crown stamps for a one-crown stamp, which she at first thought she did not have.

* * *

St. Stephen's Church is the cathedral of Vienna and occupies a rather narrow square close to the center of the city. We wandered around its spacious aisles and transepts, looked at the little glass house which is called the emperor's box, inspected the tombs of sundry saints and generals who have been buried in the church and attempted to admire some of the art work which is still preserved in canvas and frescoes. We climbed to the top of the tall tower and got a magnificent view not only of the city, but of a wide stretch of country in all directions, with the Danube winding off toward Budapesth, the old capital of Hungary. Up this tall tower we found a little postal card shop, where we wrote picture postal cards to our friends; and with the consciousness of duty well done we descended once more the interminable stairway to the pavement. The two things which we found of most interest in the cathedral were the portrait of the Virgin and the wooden figure of Christ with a marvelous beard. The portrait of the Virgin was formerly profusely adorned with diamonds and other gems, which were reputed to have been miraculously placed there, but we learned that in the very week previous to our visit the whole outfit had been stolen by some sacrilegious hand. It was evident that the Virgin was unable to protect her property after having gotten it by supernatural means, and had suffered accordingly. In one of the chapels inclosed behind tall gratings of iron was a wooden figure of the Christ above the altar. On the face we were assured by our veracious guide there suddenly grew some years ago a beard, all in a single night. Who could doubt the story when, as a matter of fact, the beard is easily visible? It is apparent that the hundreds of worshipers that go to church for daily prayer and meditation are confident of the truth of this legend.

QUESTION DRAWER.

Do you regard public prayer as meditation, the value of which to the congregation is subjective, or do you lead the people in united prayer in expectation of objective answers?

Prayer is by no means the mere exercise of the meditative faculties, either when private or public, but as the effort to secure communion with God by the recognized means so frequently referred to in the Holy Scriptures and so constantly practiced by Jesus himself. Prayer is neither merely a subjective exercise nor an attempt to change the order of nature through intercession. It is rather the effort to make use of the aid freely offered by our Heavenly Father in the accomplishment of our life work. The minister in public prayer is performing a double function. He is not only praying as an individual, but as a priest is offering the petitions of his people. In this regard alone does public prayer differ from any other.

Basic Truths of the Christian Faith

Professor
Herbert
L. Willott

III. The Scriptures.

It is essential that the seeker after the great verities of our holy religion should keep in mind two important considerations. One is that the "first principles" of Christianity are not comprised in any enumeration of the beginnings of obedience. Not infrequently the term is used as though its meaning were exhausted in the statement of the steps which lead to the new life. In this definition such acts as faith, repentance, confession and baptism are termed "first principles," and their proclamation is regarded as having the first place in the program of Christian preaching. But the attentive student of the Word of God perceives at once the narrowness and insufficiency of this definition of "first principles." Far back of these earliest duties of the seeker after God there lie the great verities which give sanction to all evangelism. These really "first principles of Christ," the basic facts of the faith, demand consideration before the duty of obedience can be either urged by the teacher or intelligently accepted by the disciple. Among these great first-rank truths of Christianity are the primacy of Christ as revealer, the fatherhood of God, the divine character of the Scriptures as an organ of revelation, the unspiritual condition of man and the redemptive work of Christ. After these primal facts have been reviewed it is possible to give just interpretation to the essentials of Christian obedience, but not before.

The second condition upon which depends an intelligent view of the field is the constant recognition of Christ as the revealer of the fundamental verities of the faith. Willing as he may be to learn from all sources and remain hospitable to all truth, the Christian inquirer nevertheless insists upon regarding Christ as his final and authoritative teacher upon all matters which relate to the higher life. Here, as once before affirmed, is where he parts company with the confessors of all other faiths. For him Christ alone is the truth. All other utterances must be judged by his standard. To accept and rejoice in the lordship of Christ, intellectually and practically, is to be a *Christian*. Nothing less than this can satisfy the demands of loyal discipleship.

It is clear that the most conspicuous and precious of the visible possessions of the church is the Bible. This book has sustained a vital relationship to the Christian community during the entire period which separates us from the days of Christ. It is often said that Christianity is the religion of a book, and while this is not unique, since other religions are as inseparably connected with their sacred books; nor the full statement of the case, since Christianity is not *merely* the religion of a book—yet the expression embodies an outstanding characteristic of the faith. Without the least injustice to the holy books of the ethnic religions, it may be confidently affirmed that the Bible is the greatest book in the world. The story of its origin and growth is the most amazing in history. The record of its providential experience and preservation is romantic and thrilling. Its contents, judged by purely literary standards, are the most beautiful and artistic in the possession of the race. Its poetry is unmatched in sublimity; its aphorisms hold the wisdom of the ages, "jewels five words long that on the stretched forefingers of all time sparkle forever." Its records of stern and heroic righteousness, of sublime and uncalculating devotion to God, of fearless and passionate protest against evil and of humble and patient suffering for the kingdom of heaven are a treasury of precious gems, a mine of silver and gold.

But all these statements, which are the commonplaces of devout admiration or of literary praise, do not touch the heart of the Bible. There is something yet unexplained and inexplicable. This secret is hinted at but not explained by the somewhat indefinite term "inspiration," whose content varies with each new attempt at definition. But while the theory of inspiration is incapable of final and satisfactory statement, as all theories of living forces are, the fact is unmistakable. Nor is it a fact confined to books and documents. It is too small a thing to say that the Bible is in-

spired, for there is behind the book itself an *inspired history*, a national life in which God moved and worked as nowhere else among men. It is insufficient to call the Bible a revelation from God. Such it is indeed, but it is as well the *record* of national and personal experience in which God was revealing himself as his servants were capable of understanding him.

But all our words of appreciation or reverence for the Holy Scriptures must stand hesitant and humble before the language and attitude of our Lord, whose interpretation becomes final for us. We must be content to allow our definitions of the value and inspiration of the Scriptures to take form under his direction. In our study of Jesus' relation to the Old Testament we are first interested in his magnificent acquaintance with its facts and teachings. We remember of course that the Old Testament was the Bible of the Jews in our Lord's time. The New Testament was yet to take form under the impulse of the divine Spirit in the growing life of the church. The Old Testament was the earliest and most impressive body of teachings with which Jesus came into contact. It is plain that the words used by Luke, his gentile biographer, "He grew in wisdom and stature and in favor with God and man," imply slow and yet constant acquirement of the knowledge of the Old Testament in all its rich and varied materials.

This education of Jesus in his home, supplemented by his studies in the village school at Nazareth, found its completion in the years of responsibility as the head of the family. And during all these years we may well believe that Jesus spent much time in the study of the Old Testament. Its words, ideas and sanctions were familiar to him, and his mind was saturated with its spirit. His quotations from it cover a very wide field, all the way from the story of the first marriage in Genesis to the promise of the messenger in Malachi. Certain books were apparently his favorites, such as Deuteronomy, the Psalms and Isaiah, though he quotes Hosea, Jonah and Daniel with sympathetic interest. No argument can be made from the absence of reference to particular books that Jesus was not acquainted with them, for it is apparent that he knew not only the whole collection of our canonical books, but as well that wider literature such as the Book of Enoch, which played so important a part in later Judaism. Old Testament history was a permanent and precious possession of Jesus. Its great names from Abraham to Jeremiah were familiar to him. Its outstanding events he knew and his references to Abel, Abraham, Isaac, Jacob, David, Solomon, Elijah, Isaiah and other distinguished figures of the past were numerous. The suggestions afforded by such narratives as the disappointing vineyard, the rejected cornerstone and the visit of the queen of the South were used with great power in his preaching. The warnings held out by the stories of Tyre, Sidon, Sodom and Gomorrah were impressive.

But another feature is still more significant, and that is Jesus' reliance on the Old Testament as a source of comfort and strength in times of emergency and as a constant and supporting possession in his daily life. The temptation in the wilderness was put beneath his feet through the power of the Holy Scriptures to defy evil designs. It was sufficient for Jesus to recall the great words of Deuteronomy to find himself master of the situation. Similarly he uses other portions of the Scriptures for his own comfort and refreshment. This upholding and sustaining power of the Word of God is one of its most prized qualities. (To be continued.)

As you grow ready for it, somewhere or other, you will find what is useful for you in a book or a friend, or, best of all, in your own thoughts—the eternal Thought speaking to your thought.—George Macdonald.

Yes, we must be watchful, especially in the beginning of the temptation, for the enemy is then more easily overcome if he be not suffered to enter the door of our hearts, but be resisted at the very gate on his first knocking.

CONTRIBUTED

WHAT DO WE MORE THAN OTHERS.

C. A. FREER.

The Disciples of Christ stand for Christian union. They have preached it in season and out of season all these years. They have a definite program by which this end may be reached. It is a simple, rational, comprehensive plan. It stands the test. Thousands of people from all the denominations have come together on this plan and work in perfect harmony. But in spite of all this railing accusations are now and then made against these people charging that their Christian union is all sentiment. It is said that they are not ready to unite when an opportunity is offered. They make no sacrifices, it is claimed, to attain the much-discussed union. We are all familiar with the charges, often made within our own camp. If this accusation were true, it would be serious. That it is in a degree true at times cannot be denied. The question may be asked, "What Do We More than Others?" to attain this coveted end. Let an illustration be given. In an Ohio town of 10,000 people was a union ministerial association of some ten or twelve preachers. A Disciple met in this body for five years. The relation was most cordial, the discussions frank and the fellowship delightful. At the end of five years a paper was read by the Disciple on "The Gospel for the Philippines." This by request. In the paper was given a clear and careful setting forth of the simple gospel plan of salvation and a plea that the simple gospel would meet the demand and make of the people Christians and Christians only, and that thus great success would surely attend the efforts there. Reference was made to no denomination not even to the Disciples of Christ. At the conclusion of the paper a Presbyterian minister arose with flushed face and moved that this paper be declared out of order, and that henceforth no denominational peculiarities be paraded in that association. The usual echoes came from most of the other preachers. Before the motion was put the reader of the paper had a word and said: "Brethren, this seems to me greatly one-sided and entirely unfair. For five years I have met with you and at no time have any of you failed to parade your denominational livery here, and yet much of it has been wholly distasteful to me and at complete variance with my most cherished convictions. But I have taken all this without a word of protest for the sake of a unity of spirit and fellowship. But now the first time in the five years that I say a word that seems peculiar to the people with whom I stand identified, this resolution is offered, and I am charged with dragging into this meeting denominational peculiarities." This was the substance of the speech. But it hit the nail on the head. The mover of the motion apologized and withdrew it. What is the point? It is this, that in every union meeting of any and all sorts we are enduring these denominational shibboleths without a murmur for the sake of practicing Christian unity. It is a strange meeting where denominational reference is not made direct or some party peculiarity paraded. Yet all this we sit and take. We assume the attitude of a denomination for Christ's sake and make a sacrifice on all such occasions for the propagation of our plea. Hear this: No people sacrifice so much and sit so quietly under what, to them, is false teaching as do the Disciples of Christ! And all this continually. We ARE practicing what we preach. Let false accusations cease. Let us pray for more of the spirit of the Christ. Let us not be weary in well doing. We are a great power in the problem of Christian union. May God help us to be greater.

Collinwood, Ohio.

To be ambitious of true honor, of the true glory and perfection of our natures, is the very principle and incentive of virtue.—Sir Philip Sidney.

THE FORM AND SPIRIT OF PUBLIC WORSHIP.

SHERMAN HILL.

Evidently the problem for us to consider is the sensuous in human nature that demands expression in religious worship and provide for its legitimate satisfaction.

The children of the world are wiser sometimes than the children of God. Union is a feature of the world's activities more than of the church. We know the curse of modern intemperance is largely, if not chiefly, in the saloon as an institution, but we do not offset it with a godly institution. We do not seem to appreciate that many sins are the distortion of a good. Why all this disturbance in the Anglican church over ritual? Why is it reaching into every communion? Why does the Anglican ritual appeal to so many? Evidently because the worshiper and the ritual are complimentary. are as supply and demand. There has ever been, and of recent years a most pronounced exodus from non-liturgical churches to the Episcopal church, not even the Unitarians and Universalists excepted, and many of these people, if not all, care little or nothing for the history, authority or government of the Episcopal church. It is the Episcopal service they find their natures craving. Now we are no more Anglican for adopting a form they happen to have appropriated than we are anti-temperance, because we see the principle of the saloon as an institution and adopt it.

Ritual is not of Anglican, nor Roman, nor Jewish origin. It finds its source in a universal human need. It may have been appropriated first by the Jews, then by Rome and later by the Anglicans. The truth and adaptability of anything inheres, however, in the thing itself and not in the source or the time of its appearance.

The reformers revolted against dogma and ritual, because dogma was untrue in principle, and because ritual need Christianizing and modernizing. It is a question if the principle of dogma is ever true. It is not a question if the principal of ritual is ever true.

Now, liturgical people may consider forms of no importance. They may consider them as real hindrances to true spiritual worship, but their conclusions do not bear out the witness of history or experience. Christianity is not a matter of the intellect alone. Many intellectual people do not measure the helpfulness of a service by its intellectualism alone. One of my professors in college, as intellectual a lady as I have ever known, said to me, she counted that sermon or service most helpful that inspired her to live a holier life. A friend of mine, reared a Baptist, a refined and spiritually minded man, a man of considerable intellectual culture, united with the little Episcopal church because the service appealed to him. Another friend, the professor of philosophy in a state university, a man who would give you the impression of being decidedly intellectual, often attended the Bohemian Catholic church where he understood not a word because the service gave him a spiritual up-lift. With such people that form of worship that stires their emotions and gives freest expression to them gives deepest satisfaction. And they are increasing rapidly. All demand not more preaching, but a better form of preaching. Many need not less preaching, but more part in the service. Some do not need more preaching, not that they do not believe the world is to be saved through preaching, but because they are in at least a saved condition. They are indoctrinated, they believe and know before hand all the sermon sets forth. Not but the sermon should occupy the chief place in the service, and does with them. Nevertheless, they need, their religious natures demand a part in the public worship; they need to give, to worship as well as to receive. "Let the people praise thee, O God; let all the people praise thee," appeals to them as to those in the older days. Now part of this, or none of it, may appear intellectual; it may not be intellectual, but however much we desire to think so, it is not irrational. The present agitation on the enrichment of public worship indicates a trend of our times that should not be overlooked. The Methodist under Bishop Goodall, the Congregationalists under Dr. Bradford, the Presbyterians under Prof. Van Dyke, the Baptist under Dr. Gifford, and the Disciples under no special advocate are seriously

considering the matter. This rising desire for more form and adapted to our democratic proclivities is not ephemeral and spasmodic, but rather an indication of advanced spiritual growth, of aesthetic and social culture.

When Lincoln said ours was a nation by the people, of the people and for the people, he was but voicing the American principle that a nation should exist for the mutual benefit of the governor and the governed. This is no less an American principle than a Protestant principle, and it is no less a Protestant principle than a Christian principle. Luther, Wesley, Campbell, all revolted against Romanism, hence worship by proxy, no less than our colonial fathers revolted against their government by proxy. If Christianity, if worship, is for the people, why shall it not be more by the people? We live our own Christian lives, formulate our own progress. To ask what public worship is for, and who it is for, is to answer the question.

A most vital weakness in our public worship is that the people have too nearly nothing to do. All is left to the minister and choir—almost all to the minister, and no minister is always in condition, physically, intellectually and spiritually to rise to his best, and when the worship is left entirely to him it must often fall short of the needs of the people.

To the objection that forms tend to a formal conception of Christianity and a formal life it may be said, it is not a matter of worship with or without form that produces formalists. An anti-ritualist can be and often is as formal as the veriest ritualist. It is not only a matter of form, but the use of the form. Any article of belief, any form may be formally accepted, but all forms and all articles of belief that do not serve spiritual ends are lacking at the most vital Christian point.

In the form of public worship care should be exercised to see that there is form. Nothing appeals more to one than form with an artistic end. The maneuvers of a drilled company leaves lasting impressions. I stood transfixed a few days since before a small painting of corn in the ear.

It should frequently, if not always, be arranged for the audience to perform some part in the public worship. The part the audience shall perform should be determined by the temper of the worshipers. Here nothing is to be commanded, while much can be commended. That some part of the service should be rendered by the audience, a casual observance of public assemblies for worship clearly indicates. Whoever saw a children's day, Easter, Christmas or rally day program meagerly attended however poorly rendered?

The week of prayer and similar occasions are but feeble expressions, yet sufficient to indicate the undercurrent of the soul striving to internally express itself.

One seldom attends the sessions of a Sunday school, a Christian Endeavor or a mid-week service but the leader calls for a season of silent prayer, a circle of prayers or the Lord's Prayer in concert, or all three. All expressions of the audience in worship.

A strong point in favor of weekly communion is that it belongs to the audience and is observed by many simultaneously. Drummond said the next great realm of investigation would be psychic and the rising tide of psychic study evidences the timeliness of his prophecy. All the cults of so-called mind cures are evidences of the mind struggling for the light.

Have we ever considered the psychic effect of the public observance of a form in worship? Why would the observance of the Lord's Supper in private lose most of its influence and helpfulness? Why does any public service lose in influence as it is exchanged for private service? Much of the impressiveness and helpfulness of public service arises from the influence of mind over mind in considering the same subject unitedly.

The one secret of helpfulness in responsive reading, silent prayer and concert prayer is no longer a secret. It is but the lawful application of psychic laws that can be understood and applied to great helpfulness.

Strong says the next great awakening will be Christianity socially applied, and the speedily crystallizing social consciousness bears unmistakable evidence to his idea. And

all this is a marvelous advance toward the real soul of Christianity. (To be continued.)

A SERIES ON THE SECOND COMING OF CHRIST.

PETER AINSLIE.

The Condition of the World When He Comes.

There is no clearer fact in Scripture than that Jesus will come to this earth a second time, when the dead in Christ will be raised and the living Christians will be caught up to meet our Lord in the air (1 Thess. 4:16). It will be the time of resurrection, recognition and coronation (2 Tim. 4:8; Rev. 22:12). Equally clear with this fact is the fact that there shall be universal wickedness when he comes.

Let me say right here that there is a wide difference between the terms "world" and "church" as used in the Scriptures, although in modern theology there is little or no difference, but it is the Scriptures with which we are now concerned. The world is the unregenerated and the church is the regenerated, or we might say that the new birth is the dividing line. The unborn spiritually are certainly not living with the hope of eternal life. That hope belongs only to those who are born again. According to the Scriptures, the world shall grow worse: "Evil men and imposters shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13). The church shall grow better: "The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day" (Prov. 4:18), and the great number of cases where the Christian life is spoken of as a growth, "growing in grace," "growing into a holy sanctuary," etc. Then the position of the Scriptures is that the world shall grow worse and the church shall grow better, and this is in keeping with present-day conditions, and also from the church there shall be a falling away (2 Thess. 2:3), but the true child of God shall survive all conditions and shall come up out of the wreck redeemed by the blood of the Lamb.

If this position is not true, what is the meaning of the following passages of Scripture?

"As it came to pass in the days of Noah, even so shall it be also in the days of the Son of Man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they buried; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all; after the same manner shall it be in the day that the Son of Man is revealed" (Luke 17:26-30). In this passage of Scripture we see the flood and the fire typical of the coming of Christ, the ante-deluvians and the Sodomites typical of the world when Christ comes and the family of Noah and the family of Lot typical of the church caught up to meet her Lord. Again, "The mystery of lawlessness doth already work; only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord shall slay with the breath of his mouth and bring to naught by the manifestation of his coming" (2 Thess. 2:7-8). Here is an instance where not only shall wickedness be upon the earth in its worst form when he comes, but only his coming shall be able to bring it to naught.

Again, "In the last of the days, mockers shall come with mockery, walking after their own lusts and saying, Where is the promise of his coming? For, from the day that the fathers fell asleep, all things continue as they were from the beginning of creation" (2 Pet. 3:3, 4). In this instance it is clearly told us that the lust of the mind shall characterize the last days of this dispensation. Lust of the body shall be succeeded by mental lust and in this connection how significant the words of Jesus in Luke 18:8, "When the Son of Man cometh, shall he find the faith on the earth?" There shall be some believers, churches in abundance and the form of godliness everywhere, but the true faith in Jesus Christ is the demand of the hour. He himself said, "Because iniquity shall be multiplied the love of many shall wax cold" (Matt. 24:11). Is it not true now?

(Continued on page 888.)



The world's great Altar-stairs
That slope through darkness up to God.
—TENNISON.

SYNOPSIS OF PRECEDING CHAPTERS.

Frederick Sterling is minister of the church at Stonington. His early life cannot be traced beyond the shadowy scenes of the Orphans' Home. But, "animated with an ambition to trample difficulties under foot," he has acquired a college training and is now successfully carrying on the work of his chosen profession. We first see him in his study in deep reflection after a day which has made great demands on his vital energy. He has conducted the funeral of Basil Raymond, a man of many excellent qualities, but who has committed suicide, carrying some dreadful secret with him to the grave. He leaves a wife and daughter heart-broken, who are members of Mr. Sterling's congregation. The daughter, Esther, is a very active member of the church and is much admired by both the minister and a young lawyer, Harrison Masters. The avowed skepticism of the latter forms a barrier between the two; while in the case of Sterling, the mother has warned him that he would be committing some awful sin if he should allow himself to love her daughter.

Reuben Masters, the father of Harrison, is a lawyer of Stonington who takes great pride in his infidelity, boasting much of his freedom. His wife is silently submissive, but the daughter, Winifred, has come under the power of the gospel as presented by Sterling; with a courage borne of a holy purpose she is true to her convictions and has consecrated her life to the service of the Master. The father is greatly outraged. At first he is very angry with his daughter, who is shielded by her brother. But feeling that Sterling is back of it all, he threatens to horsewhip him. In the meantime the church has burned and the services are transferred to the Opera House, where the work is carried on successfully.

The next morning after Winifred's conversion, the horsewhipping was administered at the hands of the irate father. Robert Masters showed himself a coward by striking Sterling from behind; who by the exercise of great self-control offered no resistance. Sympathy was extended on every hand, but that which he appreciated was given by Esther Raymond. She took him home and had her mother bathe his wounds, which the mother gladly did, but at the same time was very anxious lest there should grow up too strong an attraction between the minister and daughter.

Balthazar Eli, called Black Eli, who seems to know the secret of Basil Raymond's life, and also aware that Reuben Masters dislikes Esther Raymond through fear that Harrison is in love with the girl, arranges with Mr. Morton to rob the Raymond family through the medium of a forged note. Eli is taken sick, and thinking he is going to die, confesses to his doctor his share in the plot. The doctor in turn tells Mr. Sterling and the latter awaits further movement before pressing charges against the schemers.

CHAPTER IX.

The Great Agnostic.

IN THE meantime Winifred was visiting at the home of her uncle, Reginald Masters, who, with his wife, Prudence, and his daughters, Abbie and Ethel, lived in a fashionable quarter of the city in a style in keeping with the station of a wealthy business man.

Reginald Masters had no son, his only boy having died in infancy many years before. At present, however, his house was the home of his wife's youngest brother, Hamilton Southey, who was associated in business with him as the junior member of the firm of Masters, Platt & Southey.

Hamilton Southey was rich and prosperous, an energetic and successful man of affairs. But his many good points were overshadowed by a selfish and insatiable desire for wealth. The pressure of business, the passion for money-making had allowed him no time for self-questioning; and so he had drifted away from the teachings of his parents into a state of irreligion and doubt and had become in some measure a gloomy and uncompanionable man.

For him the coming of Winifred was like the dawning of a new day. He had admired her in her budding girlhood

and now he began to love her at the first sight of her fully developed beauty. He determined at once to make her his wife. He had succeeded in business and he saw no reason for believing that he would be less successful in love-making than in merchandising. A rebuff would not daunt him, an emphatic no would not drive him from his purpose. He would abandon business and give his attention solely to gentler affairs and would overcome the fair lady's opposition, if opposition from her were conceivable, by his unremitting devotion and persistent wooing. After marriage he could make up for lost time by redoubled attention to business.

Without doubt he would be ably abetted by his sister, who loved him ardently and longed for the day when he would be properly established in a home of his own with a Christian wife to cheer and bless his life. She would not stop to consider the effect of such marriage upon the Christian woman who was thus to be sacrificed for his benefit or the impracticability of a union of sweetness with moroseness, of confidence with selfishness, of a love of home with a worship of business. She would think only of him and willingly assist in any undertaking which might promise to be promotive of his happiness.

Prudence Masters, with a woman's quick judgment, saw at once that her brother was in love with Winifred. Why did he spend his evenings at home instead of going to the club? Why did he hover over her when she played the piano and join his long-neglected voice with hers in the singing of songs? There was but one answer to these questions, and Prudence Masters breathed the answer to herself and was happy. Yes, she would do all she could to advance her brother's suit with this winsome young woman.

But the most important person in this conspiracy was Reuben Masters, who had brought his daughter to Chicago for the very purpose of trying the effect of her beauty upon the heart of the prosperous merchant.

There were many reasons why Reuben Masters desired to have Hamilton Southey for a son-in-law. Money was to the lawyer the god of all gods, at whose shrine he was ever ready to worship. The libertine, if rich, was preferable in his judgment to the virtuous man, if poor. Winifred, as the wife of Hamilton Southey, would have an unlimited opportunity to indulge her taste for the beautiful, to wear fine clothes and to drink the froth of fashionable life. Love was a mere word, anyway, and marriage should be entered into not for the romance of it, but for the solid advantages to be gained thereby.

Ah! the hollowness sometimes, the failure oftentimes, of the life which knows no want! Indeed, the life is more than meat and the body than raiment. But Reuben Masters knew it not, and he would have scorned to sit at the feet of the Christ that he might learn the true meaning of life.

Besides, in Reuben Masters' opinion, a marriage with Mr. Southey would settle forever the question of religion as far as Winifred was concerned. Southey was a skeptic and he would soon convert his wife to his own views. He was not a violent man, he would not have recourse to physical compulsion, but he would quietly environ her with such influences as would insure her redemption from the slavery of Christianity. He would take her to the ballroom, he would plunge her into society, he would deny her any moment for self-examination, and thus in the course of time he would make her forget the foolish error of her life and lead her upward to the "sun-kissed peaks of agnosticism," where there is "liberty for man, woman and child!"

And so Reuben Masters communed with himself as follows:

"With Winifred wedded to Southey her conversion will become a mere incident of the past. Thus I'll circumvent the Stoningtonians, who are trying to make a religious fanatic of her, and at the same time I'll furnish her a good husband. I take Southey to be a very cool-headed, determined man—one who will not create scenes except in a very gentle manner, but who will invariably have his own way at last. Winifred needs just such a husband; and then, good-bye religion! The treatment is somewhat heroic, but

eventual good will come of it—the peace for the pain, as these fanatics say—and my dear girl will learn to inhale with delight the free atmosphere of untrammelled thought."

Thus it was decreed by Hamilton Southey, Prudence Masters and Reuben Masters that Winifred should become the wife of the first-named individual, while as yet the lovely sacrifice was wholly unmindful of her fate.

And so nothing was left undone by either of the three which might tend to promote a more intimate relationship between the predestinated lovers. Through the finesse of Mrs. Prudence Masters they were made to sit side by side at the table, they were left alone together of evenings, they were sent together to the opera or play. And, of course, through the tact of the same resourceful woman, they were made to occupy the same carriage on the evening of Colonel Ingersoll's lecture, and then to sit in the same cozy corner of the same box at the theater and scan the eloquent orator by turns through the same opera glasses.

The audience which greeted Colonel Ingersoll was large, enthusiastic and appreciative. It was composed in most part of those who were in sympathy with his views, who regarded him as the great apostle of a reformatory movement to rid the world of the direful superstition of Christianity. But there were many present who were still clinging to the old faith and who had come to hear the lecture through curiosity concerning the lecturer or a wish to be able to say they had heard him or to enjoy his matchless oratory without reference to the sentiment expressed, or to take notes and furnish the reading world with a refutation of his attacks on the Christian religion.

There were many preachers present, among them Frederick Sterling of Stonington, who did not neglect this opportunity to see and hear the distinguished orator. He had secured one of the best seats in the house by the purchase of a ticket at a double price from a speculator, and he was among the first of the audience to occupy his seat. He interested himself not in watching the arrivals, not in noting differences of costume, form, feature, but in an earnest effort to understand how a man of Colonel Ingersoll's superior intellectual power could go to the length of ignoring the existence of a First Great Cause. So absorbed was he in his own speculations that he did not observe that he was seated between a fashionably dressed woman and a shabbily dressed man, or that the two boys in front of him were an unanswerable argument in favor of perpetual motion, or that the man behind him was an atheist of the most pronounced type and determined that all within his hearing should be advised of his materialistic opinions.

Withdrawn in his self-communion from those about him, his eyes wandered vacantly over the audience until they were arrested by the occupants of one of the boxes. Nor did it immediately dawn upon his consciousness that these were acquaintances from Stonington. As if awakening from a trance, he beheld Winifred dimly, as a mere shadow at first, until gradually she took form and substance, and he became fully aroused to her actual presence in the box before him. And then it was that, with a start, he beheld her with a stranger, engaged in animated conversation, seemingly not indifferent to his courteous attention, now turning her face toward the audience and now looking smilingly at her companion.

Frederick Sterling had heard of Hamilton Southey, of his wealth, of his business ability, of his skepticism, of his disposition to conquer, to trample under foot, to bend to his imperious will, and a dread fear possessed him as the thought flashed through his mind that this self-willed man was even now beginning a siege of Winifred's heart which would be maintained until there should be unconditional capitulation. The preacher's thoughts were of Winifred's spiritual good. The influence of Hamilton Southey would be toward the depreciation of Christ; it would be toward the denial of the future life and the undervaluation of the soul. And Frederick Sterling, in his ignorance of his own heart, would have thought, if he had thought of the subject at all, that his deep concern as he beheld the mutual attention of Winifred and Mr. Southey, was purely unselfish and because he feared the merchant might beguile his fair com-

panion into the darkness of agnosticism. But was this all? Did Mr. Sterling know himself? Was there not in his feeling at this moment, unconsciously so, but still there, a little of the spirit of jealousy which others experience when a dearly loved one seems too exclusively attracted by the admiration of another?

But these questionings were interrupted by the sudden and prolonged applause which greeted the lecturer. Turning his eyes toward the stage, the preacher saw Colonel Ingersoll advancing, with a courteous recognition of this ardent reception, but awaiting the cessation of the applause before uttering any word of his address. Instantly there leaped to the preacher's recollection the words of the greatest of all the dramatists:

"What a piece of work is a man! How noble in reason! How infinite in faculty! In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a god!"

It seemed to Mr. Sterling that, if one were to judge solely from the physical appearance, this language would be especially applicable to the majestic form now appearing on the stage. And he could not help thinking of the strange contradiction before him—of a man made in the image of God stultifying himself by denying his Maker; of a man esteemed worthy of redemption by Christ refusing recognition of his Redeemer.

When the colonel began his address the preacher followed every sentence with closest attention; not that he might find fault or criticize, but that he might apply the touchstone of sincerity, that he might look deep down into the springs of the man's life and see what was moving him to such persistent opposition to the truth.

The lecture was all Mr. Sterling had anticipated, and more. There was no sustained argument, but he had not expected that. But the whole address was enriched with the wit, the sarcasm, the invective, the telling anecdote and the glowing metaphor characteristic of the highest grade of platform oratory and calculated to swing an audience beyond the bound of reason into the domain of passion. Even Mr. Sterling was moved to admiration and more than once to applause by that resistless flow of beautiful, passionate words, uttered with a voice which afterward haunted the memory like the sighing of a pine forest or the restless chafing of the sea. And when the speaker had finished it seemed like the "ceasing of exquisite music." And yet this man of god-like form and Nestor-like voice had perverted his superb intellectual powers and his matchless gift of speech to the subversion of faith in him who is the life, the light, the hope of the world. "Oh, it is too bad—too bad!" the preacher was thinking, as he stood near the seat he had occupied, while the others who had crowded into the aisles were pressing forward to the exits. It was at this moment that Winifred, who had been delayed in leaving the box, glanced across the auditorium and saw Mr. Sterling standing, almost isolated, looking abstractedly toward that part of the stage from which the orator had vanished. She flushed and nervously dropped her opera glasses. While Mr. Southey hastened to recover the glasses, he hastened also to follow the direction of Winifred's eyes to see who or what had so suddenly touched her responsive nerves. He saw the man who was standing apart from all others and who was gazing meditatively toward the stage as if expecting the reappearance of the oratorical incarnation, and he knew, without being told, that this living statue was responsible for the flush of the face and the nervous relaxation of the fingers, and that somehow or other this strange being had a close contact with the heart of the woman at his side. Jealousy immediately possessed him and dislike of the stranger animated him. He would learn the stranger's name and the secret of Winifred's emotion, but he would do this warily, lest she should suspect that he had noted her confusion and divined her feeling. He carelessly inquired whether in all that vast audience she had seen a single familiar face outside of their own party, and she parried the inquiry by saying that she had expected to see none and had given her undivided attention to the address. Did she notice that strange indi-

vidual who lingered near his seat gazing with rapt admiration at the unoccupied stage, while all others were leaving the theater? Yes, indeed; but what did Mr. Southey think of the lecture, and did he believe Mr. Ingersoll was as thoroughly skeptical as his words would indicate? And might it not be that the great agnostic was exaggerating his unbelief for the sake of the loaves and fishes? With these and other inquiries Winifred sought to shield herself from further interrogation concerning the stranger. It might not be well for her father to know that the preacher was in Chicago, and her father might hear if Mr. Southey were informed. Manifestly Winifred was unwilling to tell what she knew of the stranger, and so Mr. Southey courteously dropped the subject; but upon the street without chance gave him the information which Winifred seemed unwilling to impart.

On the walk in front of the theater the Masters party came face to face with Mr. Ingersoll and Frederick Sterling. These two incidents occurred, of small significance in themselves, but sufficient nevertheless to bring faith and agnosticism into an unexpected relationship.

An old woman, ugly, deformed, a hopeless cripple, clothed with rags and dirt, stood near the theater with a man's hat in her hand, soliciting alms. The fashionably dressed lady avoided her as a pestilence and more than one man of clerical garb passed by on the other side. Now and then a penny was tossed into the hat. But Frederick Sterling moved toward the poor creature and quickly dropped two silver dollars into the hat, manifestly shrinking from observation, but making the act all the more noticeable from his very effort to avoid publicity. Immediately Mr. Southey inquired of Reuben Masters, "Who is that man?" and Reuben Masters answered, "Oh, that's a preacher from Stonington; that's Frederick Sterling. You see, when he gives alms he sounds a trumpet before him as the hypocrites do. And then with the characteristic gullibility of preachers he squanders his money on the undeserving. That old woman's an impostor. I expect she's got money in the bank."

At this point Colonel Ingersoll grasped Reuben Masters by the hand. The two had tried cases with and against each other in former days and they now shook hands with the ardor of a renewed friendship.

"You do the preacher injustice," said the colonel. "I saw his act of charity, and, instead of proclaiming it, he sought to conceal it. And as for his gullibility—well, I am in sympathy with that sort of gullibility. Give, give, I say, to the helpless, the needy, the deformed; give for the sake of the one honest beggar, though nine out of the ten should prove impostors."

Further conversation was interrupted by the fall of a ragged urchin beneath a fiery horse, from which perilous position he was dragged by the colonel before any bones were broken. But the little fellow seemed not so grateful for the salvation of his bones as he seemed heartbroken over the crushing of his hat. Colonel Ingersoll took the sobbing urchin by the hand and talked to him tenderly, and ended by exacting a promise that the little fellow would come to the hotel the next morning and submit to be washed and combed and fitted with a new suit of clothes, including a new hat better than the one which had been crushed by the horse's hoof.

Mr. Sterling heard these words, and he instantly felt an intense yearning for this man, whom God had made with a noble heart and for noble ends, but who had lost his way somehow in the morasses of this world, and was now leading others into the pursuit of the will-o'-the-wisps, which were ever dancing before himself, misleading him into a futile effort to find the light where there is no light, but darkness only and eternal loss.

A sudden thought almost overpowered Mr. Sterling—the audacity of it appalled him and the sweetness of it thrilled him—a thought that it was within the domain of possibility to say something which might lead this remarkable intellect to a careful examination of the fundamental teachings of the divine truth, resulting in a conversion as notable as that of Saul on the road to Damascus. He concentrated his heart in an unvoiced prayer for help. He

became animated with an irresistible impulse—an impulse which gave him boldness and ardor—an impulse which he was never able afterwards to understand or explain as a purely earthly stimulation.

He threw himself on his knees and grasped Mr. Ingersoll's hand.

"Oh, Mr. Ingersoll," he cried, gazing with burning eyes into the kindly face above him; "you have caught the spirit of the blessed Christ—the sweet, compassionate spirit of the blessed Saviour—and why, oh why, will you deny him? Let him do for you what you are doing for this poor little boy. I beg you in his name to open your heart, and let your Saviour in!"

"And do you not regard me as a fiend—as a moral leper?" asked Mr. Ingersoll.

"Oh, no, Mr. Ingersoll, but as one made in the image of God, and esteemed by him worthy of salvation."

"I thought all preachers would regard me as predestinated to eternal condemnation!"

"Not so, Mr. Ingersoll; for God sent not his Son into the world to condemn the world, but that the world through him might be saved."

"Well, well, this is a new phase of Christianity! It might have been different if all preachers had been like you. At any rate I shall think better of Christ because I have known you."

The situation was now becoming a strained one; the cold skepticism of the elder man was cooling the ardor of the younger. Mr. Sterling, in a moment of intense enthusiasm, had miscalculated the power of resistance developed by long years of opposition to Christianity. He began now to realize the futility of his efforts, and he thought it for the best to desist from further importunity at this time. He had the satisfaction of knowing that he had done his duty, as he had been given to understand his duty, and he was not abashed at the indifference of Colonel Ingersoll, or the sarcastic smile of Reuben Masters, or the sneering expression of Hamilton Southey. He arose from his kneeling position, and quietly remarked:

"I wish you could say you think better of me because you have known Christ!"

At this point in the conversation, Colonel Ingersoll was hurried away by his friends, and the two men, who had come into momentary contact through similar charitable impulses, drifted apart, never to meet again in this world.

While Mr. Sterling was still standing there, somewhat bewildered by the events which had just taken place, Hamilton Southey essayed to hurry Winifred past him to the carriage. But Winifred would not have it so. Her father and his friend had followed Colonel Ingersoll, her uncle and his family had departed in their carriage, and only Mr. Southey remained, and he had no right to come between her and her dearest friend. Mr. Southey withdrew a few yards apart, and stood at the carriage door. There was but a moment for conversation, and Mr. Sterling went direct to the subject which was now consuming him.

"I have heard of Mr. Southey," said he, in a whisper, "through friends of mine residing here. He is wealthy and accomplished, but he is a confirmed skeptic."

"You need not be alarmed, Mr. Sterling. Mr. Southey has said but little on the subject of religion in my hearing."

"I would warn you against his advances, Winifred. An alliance with him might blight your whole future."

"He cares nothing for me," said Winifred, glancing nervously toward the carriage. "He could have his choice from a large circle of wealthy and influential families."

"You undervalue your attractions, Winifred. Mr. Southey's eyes have seldom looked upon a woman of equal charms. The fact that he might choose from many wealthy families is wholly immaterial, therefore, because few wealthy families have such an object of attraction as you. What does Mr. Southey care for wealth or position? He has both. He wants beauty, grace, amiability. He will seek your hand in marriage, Winifred; and I, as your pastor, must warn you against him."

"Your warning is hardly necessary," said Winifred, slow-

ly. "I have no feeling for Mr. Southey which would permit of any other relationship than mere friendship."

"But he is a persistent man," suggested the preacher; "a very persistent man. His business career indicates that. Whatever he determines to have, he will have at any cost. If he should undertake to make you his wife, he would press every claim and take every advantage. I cannot do otherwise than warn you of your danger."

"I can never be more to him than a friend," Winifred spoke emphatically, and doubtless believed what she said.

"Winifred, I hardly feel satisfied, even after such an emphatic declaration. I believe you. And yet I am afraid of Hamilton Southey. It would break my heart if you should marry him."

Winifred trembled, and she could not speak.

"Do you understand me, Winifred?" he asked. "It would break my heart indeed if you should marry Mr. Southey."

Winifred raised her downcast eyes timidly for a moment and saw the light of martyrdom on the preacher's face—that light which seemed as a glow from on high consuming every earthly passion and isolating him from the earth.

"Yes," he said again, "it would break my heart. I have learned to regard you as a very dear friend. There is but one woman living whom I esteem as highly, and she is your friend, and would warn you, if she were here, to beware of the insidious approaches of Mr. Southey."

Winifred's face was quite bloodless now. Whatever of hope may have been hers for a moment had been dispelled by the reference to another woman, who could be no other than Esther Raymond.

"I am so anxious for your spiritual welfare," continued the preacher, "that I am alarmed at the first approach of danger. Woe to the Christian woman who marries this selfish merchant! There are more ways of killing a wife than one. There are more ways of quenching the Spirit than one. The dagger is merciful compared with the suffering attendant upon habitual neglect."

"You need have no fear," said Winifred earnestly. "I promise you, as I have promised God, that nothing shall separate me from his love."

At this point in the conversation the cramping of the carriage wheel against curb-stone and the sharp cry of the driver to the restive horses admonished Winifred that she must be going, and, with a tearful good-bye and a warm pressure of the hand, she turned away from Mr. Sterling and was assisted by Mr. Southey into the carriage.

As the carriage rumbled along over the pavement, Mr. Southey, burning with jealousy, but maintaining a steady voice and a calm exterior, decided that it was the part of prudence for one seeking Winifred's favor to refrain from making disparaging remarks concerning Christianity or its defenders.

During the conversation which ensued, Winifred referred to the death of a schoolmate, the intelligence of which had that day been received by letter from Stonington, and commented on the brightness of intellect and purity of life of her deceased friend, and the high esteem in which she was held by those who knew her best.

"It is hard to give her up," continued Winifred with feeling. "She looked so bright and sweet when she bade me farewell on the day I left home for Chicago! And now I know I shall never see her again in this world; but I know also that this separation is temporary—that I shall see her again in the world to come. This is the hour, Mr. Southey, when Christianity is shown to be worth all it costs—yes, all it costs, and immeasurably more."

"The thought of heaven must indeed be full of comfort to one who believes," said Mr. Southey, meditatively; "especially so, at the open grave. Yes, yes, I concede that, I concede that. To believe that the loved one is living in some other, happier world—that she is not to be lowered into the cold, unfeeling earth—that only her body is to go there—yes, that must give great joy even in the sad hour of separation. But, ah! to believe that—how is it possible? Where is the proof?"

"The Lord Jesus says, 'I am the resurrection and the life.' He tells us of the many mansions in his father's house,

and assures us that he has gone to prepare a place for us, and that he will come again and receive us unto himself."

"But faith in the words of Christ requires antecedent faith in Christ himself. If one believes in Christ as the Son of God, it is all simple enough. If he is the Son of God, then he speaks the truth when he talks of his father's house and of taking his followers to himself. But if he is not the Son of God, then his words are meaningless. All depends on faith in Christ—and how is it possible to believe?"

"It is possible because millions have believed. But it is hard to convince one who has prejudged the case. I was in court once when the attorneys were examining the jurors, and I remember that every man who said he had formed a fixed opinion as to the rights of the parties was excused."

"Your illustration applies as well to believers as to unbelievers. Doubtless many on each side have prejudged the case. But as for me, it is reason that has led me into agnosticism."

"Reason is sometimes a very treacherous guide, Mr. Southey, because the reasoners are poor, sinful, ignorant, fallible creatures. It is easy enough to say that all A is B, and that C is A, and that, therefore, C must be B. The conclusion is indisputable. Any schoolboy knows that. But what about the premises? Are these true? If not, then the conclusion is false also. Many premises are unproved assertions. The friends of Christianity too often concede the premises and waste time in fighting the conclusion. I can prove that a peach is a cherry, if you will permit me to assume that it grows on a cherry tree; but if you deny the assumption, then the whole argument fails. So you can prove that Christ was an impostor, or a poor, deluded creature, if you should be allowed to assume that miracles cannot be proved by human testimony and that we have no veracious record of the life of Christ. But you will not be allowed to assume that, for it is not true. Reason is a very poor god when its pedestal is a false premise. Ah! Mr. Southey, the heart, not the head, is the nursery of unbelief!"

"It is not so in my case," said Mr. Southey, with some constraint striving hard to keep his resolution. "I would gladly believe if I could."

"Then you will believe some day," said Winifred joyfully. "A willing mind must yield sooner or later to the power of the truth."

"Yes, Winifred, I would gladly believe for—for many reasons." It was the first time he had ever ventured to call her by her given name. "I would gladly believe," he continued, "because faith gives hope, and hope is the foundation of happiness. But that is not all. I would gladly believe in order that I might please you. Winifred, I have a warm admiration for you. May I speak, Winifred; may I speak?"

"Not to-night, Mr. Southey," she answered, beseechingly; "please, Mr. Southey, not to-night."

"My greatest happiness is to respect your wishes," he said, gallantly, and they rode onward for a time in silence.

Mr. Southey was now making some progress in establishing an agreeable relationship between himself and Winifred. He was a man of great shrewdness and tact, and as soon as he learned that a woman's heart was not to be seized by a grand *tour de force*, but that love-making must be carried on as gently and discreetly as the negotiation of a sale of goods, he proceeded with his suit in the most approved manner.

Winifred had one favor to ask of Mr. Southey, but she knew not how to introduce the subject. She began more than once, and then veered away to something else. Finally she resolved to present her petition without circumlocution, whatever might be the result.

She was thinking of her father's irritable, violent disposition, and of his wrath if he should learn that she had conversed with Frederick Sterling. She knew it would be difficult to deceive her father, and she felt it would be unchristian to prevaricate if he should speak to her directly on the subject. If he should learn the facts, he would not only abuse her, but he would probably chastise the preacher. Now, the only way to prevent these unpleasant occurrences

would be to persuade Mr. Southey not to mention what had taken place. But Mr. Southey might ask the reason for so strange a request; and then what answer could she give? Well, she would present her request and meet the inquiries as best she could.

"I have a favor to ask, Mr. Southey," she said, hesitatingly.

"It is granted before you ask it," he said, gallantly.

"That is very kind of you, but very unbusiness-like," Winifred endeavored to speak in an unconcerned manner. "Now what would you do if I should ask you to build several churches?"

"I suppose I'd have to build them or break my word."

"Well, my request will not be so sweeping as that. It relates to the tongue, not to the pocketbook. Can you keep a secret, Mr. Southey?"

"Try me and see."

"But will you?"

"I will," he laid his hand over his heart, and Winifred smiled faintly.

"I hesitate to speak," she said, with a little sigh; "and yet I believe you will hear me kindly. You probably know that my father is a very passionate man. I love him, but I am not blind to his faults. He hates Mr. Sterling because he is a preacher, and—for other reasons. If he should learn that Mr. Sterling conversed with me this evening—"

"I see—I see," said Mr. Southey, speaking quickly as she hesitated. "You need say no more, Miss Masters. Why, I breathe freely now. This is so much easier than building churches. I am not to tell any one about you and Mr. Sterling—I promise you, upon my sacred honor."

But Winifred did not seem entirely satisfied. Perhaps Mr. Southey would not think as well of her as he had before the presentation of this request.

"I am not in the habit of concealing my doings from father," she said, "but this is a peculiar case, Mr. Southey."

"Ah! you are so unselfish, Miss Masters," he exclaimed. "You are mindful only of the interests of others. And now, say no more on the subject. I am glad to have the privilege of helping you to keep at least one secret."

Winifred thanked him gratefully, and he felt like renewing his request for a hearing; but he wisely restrained himself, lest she might not yet be prepared to listen to his declaration of love. He had advanced wonderfully in her favor, and he was wise enough not to press his suit further at this time. (To be continued.)

A SERIES ON THE SECOND COMING OF CHRIST.

(Continued from page 883.)

Paul, writing his second letter to the Thessalonians (2:3), said: "Let no man beguile you in any wise, for the day of the Lord will not be except the falling away come first." A time of universal religious apathy, "a falling away," "the love of many waxing cold"—such conditions shall be before and at his coming. Let it not be forgotten that "the Spirit saith expressly that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. 4:1).

In 2 Tim. 3:1-5 no less than eighteen sins are mentioned as being practiced by those who have the form of godliness but deny the power thereof, and Paul begins the enumeration with this emphasis: "But know this, that in the last days grievous times shall come." They tell me that the pointing out of these conditions is likely to discourage people, but I am frank to say that I cannot so see it, unless putting a red flag on the railroad track to warn against danger would discourage the engineer on the rapidly flying train. This world is lost and nothing but the blood of Jesus Christ can save it. The church is in danger and what Jesus said to the church at Philadelphia he says to us now: "I come quickly; hold fast that which thou hast that no one take thy crown. He that overcometh I will make him a pillar in the temple of my God, and he shall go out thence no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God" (Rev. 3:11, 12).

In the face of all this the world shall progress in learning

and science and mechanical industry, but I wish to remind you that the golden age of literature and arts and wealth in both Rome and Greece were the days of the deepest moral corruption. Culture and learning do not prove godliness. However cultured and learned a man may be, if he is not born again he is lost and his rejection of Jesus amid such unequalled opportunities not only proves him to be worse than the semi-civilized who accept Jesus, but his condemnation must be necessarily greater.

Instead of these passages of Scripture discouraging us, they are the very Scriptures to make us look more earnestly than ever to Christ that our personal piety may be deepened and our speed in Christian service be accelerated. Do, do, do, lest he come and find thee sinning and thou dost lose thy crown. (To be continued.)

A NEGLECTED PRIVILEGE.

Preaching is a great privilege. Protestantism has restored the liberty of prophesying. Christ wants every true Christian to proclaim liberty to the captives chained in sin. But the Christian church must not neglect the teaching of the Word of God while preaching the Gospel of the Son of God. In the Great Commission Christ's abiding presence is promised to his followers upon two conditions: First, they were to "Go, disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." Second, they were to teach them to observe all things commanded. Teaching the Word of God is as important as preaching the Gospel. Every preacher of the grace of God should be a teacher of the Word of God. Every Christian parent should be a Bible teacher in the home. If preaching is a great privilege enjoyed by a few, Bible teaching is a great privilege which may be and should be enjoyed by every Christian. A half hour a week in the Sunday school is not sufficient time given to Bible teaching. We have nothing to say against Browning clubs, but we think there is much to say in favor of Bible clubs. If the Bible is indeed our guide in matters of faith, let us at least be as faithful in teaching the Word of God as our Catholic brothers are in teaching their tenets.

GLANCE AT THE GLOBE

Cardinal Giuseppe Sarto has been elected Pope on the 8th ballot. He was formerly bishop of Venice.

Shew Chien, Chinese journalist and reformer, whipped to death with bamboo rods at Peking by empress' order; torture prolonged two hours.

Teamsters' National and Team Drivers' International unions' joint convention opened at Niagara Falls, N. Y., Saturday, with 600 delegates present.

King Edward and Queen Alexandra's visit to Ireland ended Saturday after royal welcome at Cork and Queenstown; port and entire city of Cork decorated.

Texas engaged in fight over prohibition: 150 counties entirely "dry" and fifty partially, out of 243; cities all "wet," though largest towns are in districts where liquor selling is forbidden.

Insanity growing in England and Wales at enormous rate, according to government reports; 36,726 cases in 1895 increased to 113,964 in 1903; near 500 new cases weekly reported last year.

Eldorado county (Cal.) sheriff's posse ambushed near Placerville Saturday by escaped convicts from Folsom prison; three deputies killed, one wounded and one missing; two convicts believed wounded.

Booker T. Washington is attacked in a sermon by Rev. R. C. Ransom at the Institutional church, colored; he is declared not to represent his race and to promulgate teachings leading toward serfdom.

AMONG THE NEW BOOKS

"Insect Folk," by Margaret W. Morely. Gunn & Co., Boston. 1903. Pp. 204. Price, 50 cents net.

This book introduces the reader to a study of insects in their natural habitations and teaches how they are made to meet the necessities of their environment.

The author, a lover of nature study, is thoroughly familiar with her subject and claims the interest of the young student by her storylike descriptions of the grasshopper, dragon flies and various bug families.

As a textbook or supplementary reader, "Insect Folk," with its many illustrations, will be found helpful and entertaining.

AT THE CHURCH

THE PRAYER MEETING.

SILAS JONES.

The Great Teacher—His Freshness.

Topic Aug. 12: Luke 4:16-22; Matt. 18:1-4; 13:1-9.

The Great Teacher dealt with familiar subjects. It never occurred to him that in order to avoid the commonplace it was necessary to discuss matters with which the human mind has no acquaintance. It seems to be the thought of some that the great thinker and teacher must be indifferent to questions of practical, every-day interest. A young negro, who had attended one of the leading schools of the South for the education of his race, returned home an educated, refined young man. He talked to his neighbors about better methods of farming, and the need of a better home life. The father of the boy was sorely disappointed. He had not expected the boy to talk about the affairs of this world, especially of that immediate neighborhood. He did not want the boy to say what his neighbors could understand. We too frequently display an ignorance like that of the old negro when we listen to the religious teacher. We look for something great and marvelous. We entertain serious doubts as to the divine will of the man who uses a large amount of common sense in his treatment of religious subjects. The strange and outlandish is accepted as evidence that a man has been sent to announce the will of God. Jesus made no attempt to please the fools. He took the things nearest to the human heart and showed what they meant. Subjects lose their freshness because we do not go below the surface. There is always a freshness in the teaching of Jesus because he always gives us new insight into what we see every day. There is freshness in the illustrations of Jesus. He did not search for them in obscure places. He found them in what was about him. Those aspects of nature which his hearers understood and the religious, social, political and business life of Palestine supplied abundant material for the illustration of his thought. His illustrations always illustrate. To one familiar with the customs of Palestine, the thought of a parable is easily obtained. In fact, many of these can be understood without a knowledge of the times in which he lived. When we are truly sane we hear most gladly him who can make clear great spiritual truths by reference to what our eyes have been accustomed to see and our hands accustomed to handle.

Often men try to illustrate spiritual truth by reference to laws of the physical world which are as difficult for their hearers to understand as is the truth which they would impart. The result is that the hearer is left confused and uninstructed. He does not feel that he has heard something new and stimulating. If he is frank he will say he has heard nothing. When we wish to reproduce the thought of Jesus so that it may be attractive to ourselves and to others, we must still follow his method. We must live honestly and sanely. Whenever we depart from the simple life we lose the power to read the thought of Jesus. When we lose sight of human interest in our zeal for any organization, social, political or religious, we erect a barrier between our minds and the mind of the Great Teacher. His teaching draws much of its freshness to the directness of his appeal to what is human. He is not bound by complicated systems of thought which lead away from human need. Like him must be his interpreter. He must care for the souls of men and must speak directly to the heart. If a system of thought does not help to reach the hearts of men it must be discarded. Jesus had no reverence for what did not benefit some one. He was practical in all his teaching. His words produced life and life is ever disclosing what is new. If, like Jesus, the modern teacher can point to life

as the outcome of his teaching, he will not doubt that he has been in a measure interesting.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

A Passion for Souls.

Topic Aug. 9: Rom. 1:1-17.

This first chapter of Romans is the revelation of the heart of Paul and of the great motives that involved him in the fulfillment of his ministry and apostleship which he had received of the Lord Jesus. His passion for souls grew out of the recognition on his part that he had been called to be an apostle, and separated unto the gospel of God, and that he was the servant of Jesus Christ. Something of this sense must move every true minister of Christ, every true Endeavorer, who seeks to win to Christ and for Christ and the church. To realize, to fully and faithfully recognize, that we are the servants of Jesus Christ is the first thing in the beginning of all true ministering, whether in the preaching of the gospel or in the work of the Endeavor society. Along with this, deepening and directing all, ought to be something of the sense of separation unto the gospel of God. It was this that led Paul to say, "Woe is me if I preach not the gospel!" O to feel that we are the servants of Jesus Christ and separated unto the gospel of God! I think sometimes that preachers, and hence it is not strange that the average members, fail for lack of this sense of separation, this sense of solemn obligation, as the servants of Jesus Christ. It was this that impelled Paul's declaration, "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are in Rome also." The sense of obligation to Christ, of separation unto the gospel, will deepen our recognition of debt to all men. This is the mighty impelling force, along with the constraining love of Christ, in preaching the gospel, at home and abroad.

There must also be a deep sense of the world's need of the gospel and of its power to save. To believe with all the heart in Jesus Christ, "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead"; to be fully persuaded that the gospel of Christ is the power of God unto salvation to every one that believeth, and that therein is the righteousness of God revealed from faith to faith, as it is written. The just shall live by faith, is to have the mighty passion and power that moved the great apostle to the Gentiles, that moved the spirits of holy martyrs, that strengthened the soul of Martin Luther and other reformers, that furnished the mighty energizing enthusiasm of Alexander Campbell and his co-workers and successors. We need a revival of the apostolic faith in the power of the gospel to save and in its all-sufficiency to live and die by. Again Paul's passion for souls was nourished and quickened by prayer. He reveals his heart in this: "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers, making request, if by any means now at length I might have a prosperous journey by the will of God, to come unto you. For I long to see you that I may impart unto you some spiritual gift to the end ye may be established." And this spirit of prayer, of earnest desire to impart some spiritual gift unto a needy world, has been a mighty quickening, inspiring, impelling factor in all missionary effort. The story of the Moravians and their marvelous missionary zeal and enterprise is an illustration. So prayer has inspired and nourished a passion for souls and missionary zeal in all ages and in all the world.

THE BIBLE SCHOOL

Lesson 7.

Saul Cries to Kill David.

August 16.

Commit vs. 13-14.

GOLDEN TEXT: Ps. 46:1. God is our refuge and strength; a very present help in trouble.

LESSON: 1 Sam. 18:3-16.

INTRODUCTION.

This lesson is really the sequel to Lesson VI. Israel and Judah taking advantage of the panic created among the Philistines by the daring act of David in slaying Goliath, pursued the flying enemy till they were driven out of the country back to Gath and Ekron. Lying between the hills of Judah and the Great Sea, and extending from the desert on the south to Joppa on the north, is a fertile stretch of plain able to support a dense population. This plain was the home of the Philistines, the national enemies of Israel, a very thorn in their side. They engaged Saul in war through his whole reign, the victory now being with Israel and now being with the Philistines. For more than a generation they had sapped the life of the Hebrew people and threatened their very existence. But during the reign of David they were completely subdued and Israel suffered no more from their invasions.

The character of David, made manifest by his faith and courage, won the heart of Jonathan, the noble young prince. Then and there began that friendship which was one of the providential means of saving the life of David and of bringing him to the throne, and the story of which is one of the gems of literature. "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." But the son of Jesse won also the hearts of the people. On his return from his first signal victory, even "the women came out of all the cities of Israel, singing 'Saul hath slain his thousands, and David his ten thousands,' 'Saul was very wroth' and 'Saul eyed David from that day forward.'" Probably no period of his life had more to do with making David the generous man and the successful warrior than he was than the period during which he was eyed with envy by Saul. "God saw cause to pass him (David) through a series of schools of discipline in order to complete his education for the throne: first, the school of shepherd life, training him to faithful service and devout contemplation; then the school of courtier life, familiarizing him with the routine of courts and the habits of royalty; and then the school of Arab life in the desert, bringing him into contact with the actual materials which his life was to be spent in governing." In this third and most strenuous school, the narrative says, "David behaved himself wisely in all his ways, and the Lord was with him."

Time. As the events of this lesson were the sequel to those of Lesson VI., we naturally assign them to the same period. That is about 1063.

Places. The royal court in the capital, *Gibeah*, variously called Gibeah of Saul, Gibeah of Benjamin, or, simply Geba. It was "the scene of the tragedy of the Levite's concubine, and of the terrible siege that followed. It was situated on a lofty and isolated hill about six miles north of Jerusalem."—Blaikie.

Persons. *Saul*, the king, now about 53 years old, having ruled Israel some fifteen years. *Jonathan*, the son of Saul and heir to the throne. He is probably thirty-five years of age, and one of those noble characters that all love and that give a charm to literature. *David*, the Lord's anointed, court musician, armor-bearer to the king, now "captain over a thousand."

EXPOSITION.

5. *Whithersoever Saul sent him.*—David became one of Saul's most valued executive officers in his wars with the Philistines and in other affairs. The king sent him on various important expeditions as a leader of detachments of men. Thus David learned skill as a military commander. *Behaved himself wisely.*—He was brave, faithful to do his duty, discreet in speech, etc., and thus successful and popular. *Good in the sight of all the people.*—The people soon came to know and to trust him. *In the sight of Saul's servants.*—The people of the king's court and household.

6. *When David returned from the slaughter of the Philistines.* Not the giant, Goliath, but the Philistines in general. This incident evidently took place at the close of the war in which Saul was at that time engaged. (See Margin of Rev. Ver.) *Women came out of all the cities of Israel.*—To celebrate the victories gained over their enemies. *Singing and dancing.*—A solemn religious dance to the music of their songs accompanied by tambourines, triangles, etc.

7. *Sang to one another.*—What is antiphonal singing? One company singing certain lines and another company singing a response. These women went out to meet king Saul and the army in welcome and congratulation. *Saul thousands David ten thousands.*—David had come to be thought of as the king's great military hero, excelling the king himself in defeating the enemy.

8. *Saul was very wroth.*—He knew David's effectiveness but he had not up to this time known how popular he had become. This demonstration revealed David's popularity. Saul was very jealous when he heard this. This young Bethlehemite more popular than

himself, the king! It was an outrage! *What can he have more but the kingdom?*—Saul watched with a sensitive scrutiny every indication of popular favor since the time Samuel told him the kingdom should be taken from him and his house. He suspected that this young son of Jesse was the coming successor to the throne. *Saul eyed David.*—Jealously watched all of his movements. Saul had become a very unhappy man.

10. *An evil spirit from God came nightly upon Saul.*—The jealous rage to which Saul surrendered himself brought on one of his attacks of moral insanity. In this condition to which he had surrendered his soul, an evil spirit was allowed to enter into him, and this spirit completely controlled him, filling him with murderous purposes. *Prophesied in the midst of the house.*—Raved under the evil influence that controlled him. *David played with his hand.*—Upon his harp to calm the soul of the mad king, as he had been accustomed to do. *Saul had his spear in his hand.*—He carried this spear as a symbol of his kingly office. It seems that hitherto when Saul's spells had come upon him, the sweet tones of David's harp had driven away his melancholy and restored him to his accustomed cheerfulness, but not so now. The sight of the object of his jealousy only served to enrage him still more.

11. *Cast the spear.*—We can imagine with what force a madman would send the spear on its murderous mission. *Smite David even to the wall.*—Drive the spear through him and pin him fast. *Voided out of his presence.*—Dodged the spear and ran out of the room. He did not grow angry, but returned again to try to relieve his royal master, but again Saul hurled his spear at him and again he had to dodge and run.

12. *Saul was afraid of David.*—Afraid of his growing popularity, and the evident purpose of God to advance David to the throne. *The Lord was with him.*—Causing all of his undertakings to succeed, and rendering him more popular every day. *Departed from Saul.*—The king felt that God's providences were working steadily against him. There always comes a day when the Lord takes his final departure from that heart which has first departed from the Lord.

13. *Therefore Saul removed him from him.*—From attendance on his person. He could not dismiss David entirely, for the people would raise a storm. He did not dare degrade him. *Made him his captain over a thousand.*—Thus placing him in a position where he would be exposed to greater danger. *Went out and came in.*—The position only served to bring the young man into greater prominence. *Behaved himself wisely.*—Continued to be faithful to duty, discreet and affable, so that he prospered in spite of Saul's schemes to destroy him. *And the Lord was with him.*—His prosperity and advancement were not entirely matters of his own prudence, but God was working in and through his life.

15. *Saul saw that he behaved himself very wisely.*—Saul would have been glad to see David commit some grave error, or engage in some act of insubordination which would bring him into disfavor or disgrace. But the closest watchfulness failed to discover anything of the kind. *Stood in awe of him.*—So imperfect himself, he felt in the presence of this young man that he was inferior to him. Such is the tribute men always pay to robust, manly character.

16. *Israel and Judah.*—This distinction between the northern and southern tribes was beginning to be already known. *Loved David.*—Saul feared him, but Saul's subjects loved him. Thus he grew in power.

LESSON ILLUSTRATIONS.

An obedient servant. David respected the commands of the king. He acknowledged the right of Saul to rule over the land. Some people think they are too great to respect the laws of their country. The king of Prussia wanted to buy an unsightly mill that stood near his palace. The owner refused to sell it, for it was the inheritance of his father. The king sent men to destroy it. The miller said, "There are laws in this land." By those laws the king was compelled to rebuild the mill. He was angry at first, but after he had thought over the matter, he said, "I am glad we have just laws and incorruptible judges."

Honoring a hero. The Hebrews showed their delight in David in a straightforward, simple fashion. They told him plainly that he was the national hero. Rome honored her great warriors by the triumph. The few thus honored marched into the city amid the plaudits of the people, who rejoiced in the victory of their general. It is time for us who claim to be Christian to find our great heroes in other business than that of war. We must honor those who are most like the Master in their lives of service to humanity.

The jealous king. We can see the weakness of Saul in allowing himself to be ruled by jealousy if we contrast him with a great American who had ample opportunity to be jealous. "It is literally true that he stood at the focus of the people's loyalty. To them he represented the great cause. This popular devotion provoked the jealousy and sneers of a class of men who affected to think battles should be fought and won without an army. The cold-hearted, treacherous adventurer, Charles Lee, was by many exalted over Washington, and many thought he should be placed at the head of the army. The mushroom hero, Horatio Gates, upon whom the victory of Saratoga had been thrust without the slightest merit of his own, became the center of what was known as the 'Conway cabal,' which had for its secret object the displacement of Washington by the so-called 'Hero of Saratoga.' But the great, silent man kept his counsel throughout the dark months and years, and maintained his army in the field whether it could win battles or not, and it was this heroic steadfastness of one superior character that finally won American independence."—I. N. Phillips.

HOME AND THE CHILDREN

Providence.

Just as a mother, with sweet, pious face,
 Yearns toward her little children from her seat,
 Gives one a kiss, another an embrace,
 Takes this upon her knees, that upon her feet;
 And while from actions, looks, complaints pretenses,
 She learns their feelings and their various will,
 To this a look, to that a word dispenses,
 And, whether stern or smiling, loves them still—
 So Providence, for us, high, infinite,
 Makes our necessities its watchful task,
 Harkens to all our prayers, helps all our wants,
 And even if it denies what seems our right,
 Either denies because 'twould have us ask,
 Or, seems but to deny, or, in denying, grants.
 —Filicaja, translated by Leigh Hunt.

Leaving Room on Her Pillow.

One night when a mother was putting her little girl to bed she noticed the child kept close to one side of her pillow. Her mother asked her why she did so; her answer was, "I want to leave room for Jesus, because He had not where to lay His head."

STOOD BY HIS FLAG.

A dozen rough, but brave soldiers were playing cards one night in the camp. "What on earth is that?" suddenly exclaimed the ringleader, stopping in the midst of the game to listen.

In a moment the whole squad were listening to a low, solemn voice which came from a tent occupied by several recruits, who had arrived in camp that day. The ringleader approached the tent on tiptoe.

"Boys, he's a-praying, or I'm a sinner!" he roared out.

"Three cheers for the parson!" shouted another man of the group as the prayer ended.

"You watch things! I'll show you how to take the religion out of him!" said the first speaker, laughing. He was a large man, the ringleader in mischief.

The recruit was a slight, pale faced young fellow about eighteen years of age. During the next three weeks he was the butt of the camp. Then several of the boys, conquered by the lad's gentle patience and uniform kindness to his persecutors, begged the others to stop annoying him.

"Oh, the little ranter is no better than the rest of us," answered the big ringleader. "He only making-believe pious. When we get under fire you'll see him run. These pious folks don't like the smell of gunpowder. I've no faith in their religion!"

In a few weeks the regiment broke camp, marched toward Richmond, entered the Wilderness, and engaged in that terrible battle. The company to which the young recruit belonged had a desperate struggle. The brigade was driven back, and when the line was reformed behind the breastworks they had built in the morning, he was missing.

When last seen he was almost surrounded by enemies, but fighting desperately. At his side stood the brave fellow who had made the poor lad a constant

object of ridicule. Both were given up as lost.

Suddenly the big man was seen tramping through the underbrush, bearing the dead body of the recruit. Reverently he laid the corpse down, saying, as he wiped the blood from his own face:

"Boys, I couldn't leave him—he fought so! I thought he deserved a decent burial."

During a lull in the battle the men dug a shallow grave and tenderly laid the remains therein. Then, as one was cutting the name and regiment upon a board the big man said, with a husky voice:

"I guess you'd better put the words 'Christian Soldier' in somewhere! He deserves the title, and may be it'll console him for our abuse."

There was not a dry eye among those rough men, as they stuck the rudely carved board at the head of the grave, and again and again looked at the inscription.

"Well," said one, "he was a Christian soldier if there ever was one! And," turning to the ringleader, "he didn't run, did he, when he smelt gunpowder?"

"Run!" answered the big man, his voice tender with emotion; "why, he didn't budge an inch! But what's that to standing for weeks our fire like a man, and never sending a word back? He just stood by his flag and let us pepper him—he did!"

When the regiment marched away, that rude headboard remained to tell what a power lies in a Christian life.—Youth's Companion.

Robbery for Sacrifice.

She was a farmer's wife where land was valuable and work hard. The home farm was paid for, was productive, and yielded a comfortable living—or would have done if the mother had not rendered all living uncomfortable in her eagerness to add an eighty-acre tract for each of the children. The father shared her ambition, but necessity required that he should have his workmen and his agricultural implements, and the burden of the small economies and ceaseless labor fell upon the wife. She pinched, toiled, and contrived, robbed herself of assistance and enjoyment, achieved her purpose and died utterly broken in health and spirits, when scarcely past middle life.

"She has always worked so hard," mourned one of the young daughters, only half comprehending the full story. "Of course, she did it for us, but, oh, we would so much rather have had mother than anything else!"

But to give them the lesser good the mother had robbed them of the higher; to "start them well in life" she had emptied their early years of pleasures that might have been shared together, and bright, restful days that would have been a blessed memory always; she had taken from their young manhood and womanhood the counsel, the guidance, and the love more needed than ever before. What were the acres gained to God's good gift of which she deprived them?—Forward.

"TO EVERY NATION."

Belle S. Whaley.

What if your own were groping
 And lost in darkness, and coping
 With shadows of death?
 Wrapped in gloom of midnight, alone,
 And you knew where a clear light shone
 To lighten the way, renew the breath.

What if your own were crossing
 A mighty and furious river, tossing,
 Wrecked, and afloat?
 And you could show them ere long
 Where, stanch and secure and strong,
 Lay a sturdy rescue boat?

What if your own in hunger were dying,
 For a crumb of bread were sighing,
 Weak and pallid and faint;
 And in lavish plenty you knew
 Where, in rich abundance there grew
 Stores of food, to ease their complaint.

Suppose, O suppose, your own were these!

Would you in your luxury and ease
 Away from them coldly keep!
 If these, if these were your own
 Could you go and leave them alone,
 And soundly sleep?

Cast your troubles where you cast your sins; you have cast your sins into the depths of the sea, there cast your troubles also. Never keep a trouble half an hour on your own mind before you tell it to God. As soon as the trouble comes, quick, the first thing, tell it to your Father.—Spurgeon.

The familiar hymn of Frances Ridley Havergal:

Take my life and let it be,
 Consecrated, Lord, to thee.
 Take my hands and let them move
 At the impulse of thy love.
 Take my feet and let them be
 Swift and beautiful for thee.
 Take my voice and let me sing
 Always, only for my King."

WAITED 30 YEARS For the Proper Food.

A man who was a semi-invalid for 30 years got well in about a month when he found the right food. He says: "When I was 19 years of age I had a severe attack of Typhoid fever and after almost starving to death I was left in a pitiable condition.

"My nervous system was so shattered that I had to walk with a cane for 6 months after I got on my feet and my stomach was terribly distended. This was thirty years ago and since that time I have never known health although I had tried doctor after doctor, until 6 months ago I saw an article about Grape-Nuts that impressed me so I thought I would try it.

"So I gave Grape-Nuts a trial, more as something to eat than with any idea it would help me. My improvement commenced immediately and has kept right up until now I have used 7 packages and I feel like another person. I am in better health than I have been since boyhood and am strong and contented. Grape-Nuts food helped me after everything else failed and I look on this as an evidence of the great power of proper food." Name given by Postum Co., Battle Creek, Mich.

Send to the Co. for particulars by mail of extension of time on the \$7,500.00 cooks contest for 735 money prizes.

IMPORTANT ARTICLES AND COMMUNICATIONS

AN INTERESTING LETTER FROM AFRICA.

A month ago I opened a school in a populous village some four miles distant. Nearly 100 pupils are enrolled. They are taught reading, writing, numbers and memory tests. Since these people know nothing of letters, our first endeavor is to write the Words of Life upon their hearts. A society called the "Trappist Fathers" are active there, but by every consideration it is our field. Conducting, as we do, medical and educational work, no one can oppose our preaching, and the natives may make their own choice. We have a half dozen converts from that town.

For the first time the medical work is being given the amount of attention it deserves. In that connection, however, it is my privilege to itinerate a good deal. I have visited recently all the villages within reasonable reach. My longest evangelistic trip extended from the eastern shore of Lake Mantumba. The A. B. M. U. missionaries there wanted to see me, so I went down by steamer and came back overland thus "killing two birds with one stone." I was accompanied by three of our Christians—one my boy "Friday," who has been as constant as my shadow since coming to Congo. The first day we ascended a typical Congo creek, passing among people of a foreign tongue. Here, in the interior, are found the largest villages and lots of people. At the present day natives are as far as possible from the reach of the trader and the state and as inaccessible as could be imagined. The country is swampy. Paths, worn deep by generations, narrow and crooked, are filled with mud and water, a tangle of roots, sticks and fallen trees. In the best season, one must wade hours at a time in water waist deep.

In central Africa the material environment alone, it seems to me, is enough to demand the evangelization of the native by the native. In Bolengi, evangelists and teachers are being raised up who will reach this whole country. We had to approach the villages cautiously and with the cry, "Don't flee, we come not in war." Our sudden advent would be startling and cause a rapid flight. As it was, many would seize such valuables as a pot of smoking food or a baby and seek the safety of the woods. Soon they would be back, laughing, assuring us they just ran away in fun! One fears no hostility from them. Many heard the gospel for the first time. When they learned our mission they were very hospitable. There was no lack of interest in our message. Indeed, the native seems ever anxious to hear "some new thing," although he may not be able to tell one, his life is so simple and barren. One night we were sleeping as usual in a native hut. A man who heard the address of the evening made his bed at the other end and kept asking questions until a late hour. After a long silence and as we were falling off to sleep he said, "Tell me, what did you say is the name of the Son of God?" Again the name, "which is above every

name," was sounded in the darkness of that night, in a place where spiritual darkness was no less dense.

All are well at present. We have been here about two years and have not yet been sick; we have not missed a day from work. Sometimes we feel as though we would like to be sick and take a good rest in bed. But we feel the climate as every one must. We haven't as much strength; our blood is getting bad; our nerves are somewhat "ragged." Our little girl is a year old. She is a "rare" child—being the only white baby I know of in Congo now. Others have died or gone home. Edwin A. Layton, M. D.,
Missionary of the Foreign Society.

AN EXCELLENT RECORD.

The record for new subscriptions to the Christian Century during July was very gratifying. Our readers know we are opposed to vain boasting and horn blowing. We do not understand the art (whether black or magic) of announcing thousands of new subscriptions without "any appreciable growth."

We are not adding thousands to our list every month, but the growth of our circulation is constant and gratifying. Nearly five hundred new friends joined the Christian Century Circle during the mid-summer month of July. We not only welcome these new friends, but we congratulate them upon the large circle of cultured Christian friends they will form through the columns of the Christian Century. While we are exchanging news upon the current topics of the day let us share each others' joys and sorrows and bear one another's burdens. We take pleasure in introducing these hundreds of new friends to the friends who are tried and true.

If you are pleased with the Christian Century tell your friends to subscribe for it. We want the hundreds of new friends who joined the Christian Century Circle to help us enlarge the influence of the paper. The regular price of the paper is \$1.50 a year, but you may take subscriptions at the special one dollar rate until further notice. Never mind about a M. O. and do not send private check, as the exchange on it eats up all the profit on the paper. Just tell your friend to enclose a one-dollar bill at our risk. If you will represent the Christian Century in your congregation write us for terms. Do not fail to tell your friends about Judge Scofield's story "Altar Stairs."

WANTED—MEN.

The Foreign society is asking the old questions, "Whom shall we send?" and "Who will go for us?" Three men are needed to serve as evangelists. Doors are open on every side. The people are accessible as never before. The men now in service cannot begin to instruct all who are asking to be taught. Two medical missionaries are needed, one for India and one for China. They should be sent out without delay. Teachers are needed for Cuba and for India. It is supposed by many that because of

the volunteer movement the society is deluged with applications. Such is not the fact. The applicants are very few. The society has to search for men and to beg them to go. There is no lack of women. Six apply where one can be sent. There is a great dearth of men.

It is not easy to get money to defray expenses. There must be endless agitation and education. The work of the society would perish if the efforts put forth from the mission rooms were to be intermitted for three months. But it is far harder to get men than it is to get money. There are hundreds of those who give to support this enterprise who would strongly dissuade members of their own families from going out into the fields. They would not object if they were going out as consuls or as ambassadors or to make money. But they are not willing for them to go as heralds of Jesus Christ. The church is commanded to pray the Lord of the harvest to send forth laborers into his harvest. This is almost the only thing that the church is commanded to pray for. The command has been forgotten, and the work suffers in consequence.—Missionary Intelligencer.

Christian University.

The basement story of the new building of Christian University is now about completed, and the corner-stone will be laid on August 10th, at ten o'clock in the morning. The ceremony will be in charge of the Grand Lodge of Masons, and the principal address will be delivered by the Grand Master of the State of Missouri. All interested in our educational enterprises are invited to be with us on that occasion. Carl Johann.

CHANGE

Quit Coffee and Got Well.

A woman's coffee experience is interesting. "For two weeks at a time I have taken no food but skim milk, for solid food would ferment and cause such a pressure of gas and such distress that I could hardly breathe at times, also excruciating pain and heart palpitation and all the time I was so nervous and restless.

"From childhood up I had been a coffee and tea drinker and for the past 20 years I have been trying different physicians but could get only temporary relief. Then I read an article telling how some one had been cured by leaving off coffee and drinking Postum and it seemed so pleasant just to read about good health I decided to try Postum in place of coffee.

"I made the change from coffee to Postum and such a change there is in me that I don't feel like the same person. We all found Postum delicious and like it better than coffee. My health now is wonderfully good.

"As soon as I made the shift from coffee to Postum I got better and now all of my troubles are gone. I am fleshy, my food assimilates, the pressure in the chest and palpitation are all gone, my bowels are regular, have no more stomach trouble and my headaches are gone. Remember I did not use medicines at all—just left off coffee and drank Postum steadily." Name given by Postum Co., Battle Creek, Mich.

Send to the Co. for particulars by mail of extension of time on the \$7,500.00 cooks contest for 735 money prizes.

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Articles for publication should not exceed one
thousand words and should be in our office one
week previous to date of paper in which they
are to appear. News letters should be con-
densed as much as possible. News items are
solicited and should be sent in promptly.

NEWS AND NOTES

A. R. Adams, Knoxville, Iowa, reports
one addition to the First church.

Last week the Foreign Society re-
ceived a gift of \$1,050 on the Annuity
Plan.

We enjoyed pleasant calls from F. D.
Power, F. G. Tyrrell at the Christian
Century office last week.

Howard T. Cree, pastor Central
church, St. Louis, is spending a month's
vacation with relatives in Kentucky.

F. D. Power and Mrs. Power passed
through Chicago on their return from
the Denver C. E. Convention recently.

G. L. Applegate has changed from Red
Cloud to Marion, Iowa, and is ready to
assist in meetings. He is a man of expe-
rience. Write him at Marion, Iowa.

A Christian Endeavor society with
thirty members has been organized at
Salonika, the ancient Thessalonika,
where Paul taught the Thessalonians.

President J. B. Jones of William
Woods College, Fulton, Mo., pushing a
vigorous canvass throughout the state
and meeting with much encouragement.

The new college building at Canton,
Mo., is rapidly nearing completion.
President Johann is getting things well
in hand, and reports many encourage-
ments.

J. H. Hardin has established his per-
manent address at 5 Fountain Hill, Bos-
ton. Correspondence will be forwarded
to him wherever he may be from above
address.

W. H. Scrivner of Girard, Kans., held
a meeting during his vacation at New-
kirk, resulting in twenty-two additions.
The church is strengthened and well or-
ganized.

C. E. Millard writes: I am open for
engagements for September. I wish to

again take the field as singing evangel-
ist for the winter. Present address is
Enid, Okla.

Grant E. Pike called at the office last
week. Bro. Pike was doing an excellent
work at Sweet Water, Tex., but was com-
pelled to return north on account of Sis-
ter Pike's health.

The receipts for Foreign Missions for
the first ten months of the current mis-
sionary year amounted to \$169,186.42, or
a gain over the corresponding time last
year of \$20,759.24.

T. L. Lowe, Athens, O., writes there
were three more additions yesterday,
making 21 since May 1st at regular ser-
vices. We are "federating" Sunday even-
ings during July and August.

Walter Kline writes from Canon City,
Colo.: H. C. Patterson began a meeting
here and after having eight additions in
one week he was seized with typhoid
fever. He will answer all correspondents
as soon as he is able to do so.

A. N. Lindsey, pastor at New Frank-
lin, Mo., is to be congratulated on the
completion of a fine new church, dedi-
cated July 26, by Frank G. Tyrrell, as-
sisted by E. M. Richmond and J. B.
Briney. The building cost \$6,500, and
is complete in every detail.

Mr. Fred F. Grim, our faithful and
efficient office editor, has gone to Over-
ton, Nebraska, to spend a short time
with the band of Disciples at that place.
The managing editor is so glad so many
of his friends and associates can indulge
in a brief change of work and climate.

J. D. Gumble, chairman of the official
board of the Knoxville Iowa Christian
church, writes that A. R. Adams has
been made permanent minister of their
congregation by a unanimous vote of
the members. A. Y. P. S. C. E. has been
organized and the outlook for the church
is exceedingly hopeful.

A number of C. E. societies are read-
ing "Altar Stairs." It is now conceded
to be one of the best stories ever written
in defense of the Christianity of Christ.
Thousands are reading the chapters from
week to week with growing interest.
The dramatic situations are intense and
many are already trying to unravel the
plot.

Will F. Shaw, Charleston, Ill., writes:
No sermon last night; fire damaged the
First Christian church, breaking out
from an electric wire during Endeavor
service. Main room may have to be
replastered and calcimined; carpets dam-
aged by the water. No one hurt. Sad in-
terruption in our midsummer's work.
Four baptisms and three from sister con-
gregations since July 2d.

Miss Hester Bowman, Perry, Iowa, is
a most gifted singer, especially soloist,
and would like to engage as singing
evangelist or with some congregation as
soloist and choir leader. She is a
young lady of good character and pleas-
ing address. Her gift of song is far
above the ordinary. Address her or
write to Charles Blanchard at Wapello,
Iowa.

Dr. Susie Rihuhart is spending a few
weeks in Chicago attending clinics at
Rush Medical College. She expects to
return to Tibet this autumn via China
or perhaps India. She will be accom-
panied on her return by two other mis-
sionaries, man and wife, not yet defi-
nitely chosen. Her visit among the
churches have been greatly profitable
to the cause of missions. Miss Wyrick

of Japan has also been attending Rush
Medical, taking lectures. She is now
visiting at her home in Bertram, Iowa.

W. N. Hartshorn of Boston, chairman
of the executive committee of the In-
ternational Sunday School association,
has issued the official call for the an-
nual meeting of the committee to be
held at Winona Lake, Ind., Aug. 6 to 10,
together with the announcement that
more than 3,500 invitations to attend
have been sent to Sunday school peo-
ple in every state, territory, and prov-
ince in North America, the recipients
including prominent educators, pastors,
superintendents, teachers, and Christian
business men.

Judge Charles J. Scofield passed
through the city on his journey north in
company with Mrs. Scofield. He made
a couple of brief calls at the office of the
Christian Century Company. We are
glad to number him among our associates
in the development of the Christian Cen-
tury. "Altar Stairs" grows in interest
and we have reason to think that thou-
sands of persons are being benefited by
this great controversy between Christi-
anity and infidelity. We have decided
to publish "Altar Stairs" in book form,
and the judge promises to push it to com-
pletion while resting beside the northern
waters.

In connection with the meeting of the
National Education Association at Bos-
ton a week ago, was a gathering of the
executive committee of the recently or-
ganized Religious Education Associa-
tion, which many members attended.
Reports were received of the work be-
ing done, including the volume recently
issued containing the proceedings of
the Chicago convention of February last.
The departments of the work were or-
ganized with competent committees in
charge, and the preliminary programme
for the next annual convention to be held
in Philadelphia in March was adopted.
All indications point to a work of im-
mense usefulness and success on the part
of the Association.

Every moment of time should be made
to bear the burden of something which is
eternal.

Constipation Needs a Cure.

A simple relief only is not sufficient,
especially if the relief is brought about
by the use of salts, aloes, rhubarb, or
some similar purgative or cathartic.
They temporarily relieve but they
weaken the bowels and make the con-
dition worse. In constipation the bowels
require strengthening, toning, and some-
thing that will assist them to do their
work naturally and healthfully—in short
a tonic laxative of the highest order.
That is what Vernal Saw Palmetto Berry
Wine is. It both relieves and perma-
nently cures by removing the cause of
the difficulty. It positively cures dys-
pepsia, indigestion, kidney and liver trou-
bles, headache and all other diseases
which grow out of sick and clogged
bowels. One small dose a day will cure
any case, light or bad. It is not a pat-
ent medicine. The full list of ingredi-
ents goes with every package with ex-
planation of their action. It costs noth-
ing to try it. A free sample bottle for
the asking. Vernal Remedy Co., 620
Seneca Building, Buffalo, N. Y.

All leading druggists sell it.

CORRESPONDENCE

Centerville, July 28, 1903.

Christian Century: We have had 200 additions in the past three months; 180 have been added since the close of union meeting in June with "Billy" Sunday as preacher; 160 of these were names received from union effort; others have come in since. There were four churches in the union. M. E., Presbyterian, Baptist and Christian. About 675 have gone into the four churches; 150 of the number we received were by baptism. This makes 170 by baptism since dedication in April. Our work moves well. The church has employed me for the eighth year with a liberal increase in salary.

F. L. Moffett.

Girard, Ills., News.

Bro. Ashley S. Johnson has been with us for a week. His coming has been a blessing and a benediction to the church. Two or three of our young men are planning to enter the school of the evangelists to prepare for the ministry. We all love Bro. Johnson for his works' sake.

The church has granted us a vacation part of which we will enjoy at Macatawa, and the balance with our parents up farther in Michigan. We have contracted for, and have already guaranteed a splendid lecture course for this winter. The Macoupin-Montgomery County Co-operation will hold its annual convention with us Oct. 1 and 2. F. M. Rains will be with us all day October 3d. H. E. Monser will begin a meeting about October 15th. Two additions unreported. No rocks in sight!

Meade E. Dutt, Minister.

Fountain Park Assembly.

Fountain Park Assembly, near Remington, Indiana, on the P., C. & St. L. R. R., 42 miles west of Logansport and 100 miles southeast of Chicago, is beautiful for situation, and wonderfully attractive in its literary menu and social features. There is a pretty stream which furnishes opportunity for boating and bathing, the grove stands in native beauty with just a touch of art, the water supply is abundant, and the place grows year by year.

Bro. Robert Parker of Remington is superintendent and Prof. E. P. Wiles of Ann Arbor, platform manager. The assembly opened Saturday, August 1st, with a lecture by General O. O. Howard on "The American Volunteer." Other attractions are, Dr. Thomas E. Green, Dr. Frank M. Bristol, Father Nugent, the Atkins Family, Phil Hunter, the magician, Senator Dolliver, Oliver W. Stewart, Dr. Gunsaulus, and many besides. It is a strong program. The session lasts till August 16th.

S. F. Rogers is the efficient pastor of the Remington church. They have just closed a helpful Red and Blue contest,

with a basket picnic on the assembly grounds. They began it, determined to gain 50 per cent in the Sunday school, 25 per cent in collections, and 25 per cent in church attendance. The contest closed with the 50 per cent game in the Sunday School, 1,000 per cent in church attendance from the school, and 300 per cent in collections. The Remington church is full of faith and good works, and has not suffered from any sort of internal disturbance for years. Its light is on a candle stick. It beats no gong, but it shines.

Prof. E. P. Wiles is moving from Ann Arbor to Muncie, Indiana, where he becomes superintendent of the High school. Mrs. Wiles, with Daniel Baptist Wiles, seven weeks old, is visiting her father, Mr. Daniel Baptist, at Crestline, Ohio.

W. F. Shearer begins a meeting August 17th at Pine Village. Mr. Orville Harrold will conduct the music for him. Mr. Harrold is a new man among us. He has a good voice, and we trust he will enjoy a wide popularity.

Mrs. J. E. Powell, the wife of the pastor at Wabash, Indiana, is singing at Fountain Park. She reports that their C. W. B. M. auxiliary won the state banner this year. There are additions to the church regularly, and more money is being contributed to all causes.

The Christian Century has many friends in Indiana, who rejoice in its high purpose, its steadfast earnestness, its purity and light.

Frank G. Tyrrell.

Nebraska Secretary's Letter.

E. M. Johnson reports two baptisms and one added by statement at Pleasant Hill church on 19th. * * Six confessions at Avoca where J. B. White preaches. * * W. B. Harter is now on the field at Nebraska City. Began his work on the 19th of July. This is a mission of the state society. We hope to establish it firmly. * * Table Rock held its annual meeting in a grove near that place on the 26th. C. C. Atwood has been laboring there as pastor for some months. The church has been repaired at an expense of \$250. Sixty have been added to the church during his ministry and he has added 40 at other places. It is a great pleasure to see the advance this church is making. Among other things they have contributed liberally to missions, especially remembering the state work. There is a good field of work there. * * W. W. Divine visited ten days in Nebraska at North Bend, Kearney, and Lexington. We expect that as a result he will be located at Kearney. At Kearney there were fourteen added while he was there. Six of them by confession and baptism. Bro. Divine comes from a fine work at Rochester, Minn., and will be the representative of our state board at Kearney and vicinity. * * The corresponding secretary met with the secretaries of Kansas, Missouri and Iowa at St. Joseph, Mo., on the 28th. This was a conference having under discussion the Detroit convention, and the various other matters relating to our several

A LETTER TO OUR READERS.

New Haven, Addison Co., Vt.
Dr. Kilmer & Co., Binghamton, N. Y.

Gentlemen:—About a year ago I was suffering from what I supposed was rheumatism. I became so bad that I could hardly get on my feet from a sitting position. I run down in weight from one hundred and ninety-five to a hundred and forty-five pounds. I tried different kinds of medicine but received little or no help. I saw Dr. Kilmer's Swamp-Root highly recommended for kidney trouble, but I never had any idea that my kidneys were affected. I thought I would try a fifty-cent bottle of Swamp-Root and see what the effect would be. I commenced taking it according to directions and in a few days I saw that it was helping me. I used the fifty-cent bottle and then bought two more dollar bottles, and they completely cured me. I have got back to my original weight one hundred and ninety-five pounds, and I am a thorough advocate of Dr. Kilmer's Swamp-Root.

Very truly,

Feb. 17, 1903. WM. M. PARTCH.

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about 'Swamp-Root.' If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

states. The day was profitably spent in the work, and it was agreed that such meetings should be held oftener, as our work lies so near together and is of the same general character. B. S. Denny of Iowa, T. A. Abbott of Missouri, and W. S. Lowe of Kansas, with this secretary made up the party. It was agreed, practically, to make the Wabash the official route from Chicago to Detroit and to arrange to arrive there from the different states so as to get a special train from there. Apparently this can be done. The route from Nebraska to Chicago has not been determined. Announcement will be made as soon as possible. * * The fact that the American Christian Missionary society has only to make a gain of \$5,000 during the time from now to the end of the financial year, to make the receipts \$100,000 stirs our blood. Let Nebraska churches make a special move at this time to rally the offerings. Some have not taken up this work. We have been beneficiaries of this great work, but in any event, we of Nebraska want to be in the front rank of supporters of our great missionary enterprises. * * At this writing all the signs are out for a great state convention. When this is read we will know the value of the signs.

W. A. Baldwin.

1529 So. 18th St., Lincoln.

To select well among old things is almost equal to inventing new ones.

When your home is sold, or for any reason you must leave it, there is little rest until you have secured another home in which to live. Without warning you may have to vacate the house that you call your body. Have you a place to go?



Dedication at New Franklin, Mo.

A fine new building was dedicated at New Franklin, Howard county, Mo., July 26th, the pastor, A. N. Lindsey being assisted by Frank G. Tyrrell, Edgar M. Richmond, J. B. Briney and J. B. Jones. The congregation is not strong, numbering less than two hundred, few of whom are well-to-do, and many of whom lost all they have in the recent floods. They did not feel able to build; but the pastor, supported by four faithful men, employees of the M., K. & T. Railway Company, began, and the work went on, gaining momentum, until one of the handsomest frame houses in the state was erected, costing \$6,500, and together with the parsonage and real estate, making a property worth about \$12,000.

There is a full equipment of Sunday school room, study, robing rooms, kitchen and dining room. It is a story of remarkable and daring faith, audacity and heroism. The pastor is one of the most industrious men in the Missouri ministry, and when he takes hold anywhere, things move. On the day of the dedication, the Methodist and Baptist churches dismissed their services, and attended ours, and in the evening threw their houses open to our preachers. A great feature of the day was a basket dinner in a beautiful grove near the church. More than a thousand people were in attendance, and help was extended from Fayette, Ashland, Armstrong, Boonville and other places.

CHURCHES IN OKLAHOMA.

W. H. Matlock.

A great many Disciples get the Oklahoma fever and move at once to the territory without investigating at all religious, social and educational conditions of the community into which they are taking their children. The chance to make money often determines the choice of the new home, but later perhaps the father realizes his mistake and has to change at a sacrifice. This is a mistake. Oklahoma is a good country to be sure, but the towns and country districts differ greatly. The true Disciple ought to choose between two towns equally good the one which has an organization of the Disciples of a progressive type. You can get just as good a farm near a town which has a good Christian church; you are more likely to succeed in business in such a town; you are more likely to be satisfied and will be certainly more useful religiously. The pastors of the territory are always glad to aid brethren in other states by putting them in touch with reliable real estate agents. Interested persons should note that territorial normal schools are maintained at Alva, Weatherford and Edmond; the college of Agriculture and Mechanical Arts is at Stillwater. In all of these places we have churches.

The University of Oklahoma is at Norman, Cleveland county, in the southern part and on the Santa Fe railway. The town has four thousand inhabitants with a Christian church of over three hundred members. J. G. Creason has been pastor since the fall of 1901. In July a year ago the parsonage was built at a cost of more than a thousand dollars. A note for \$835.00 was given. This has been reduced to \$590.00, thanks to the rent and the Ladies' Aid Society. In January the Board took subscriptions for

the support of the church to the amount of about \$1,300.00. At the end of six months half of these funds had been paid into the treasury, the salary was paid to date and all expense items. Bro. Creason keeps things in good order and adds constantly to the membership.

The brotherhood has as yet no college in Oklahoma. Other churches are following the usual plan of establishing church schools in localities where the territory has no educational plants. The Congregationalists have a school at Kingfisher, the Baptists one at Blackwell; the Catholics are preparing to build at Oklahoma City, where a union Methodist college is to open one year hence under the name of Epworth University. The building is now in construction and is well located. The Methodist Episcopal church and the M. E. Church, South, are pushing the project with the aid of real estate friends in Oklahoma City. There is a Methodist school at Ardmore, I. T.,

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DRAKE UNIVERSITY, Des Moines, Iowa.

and a Cumberland Presbyterian school at Wynnewood, I. T. The Disciples have a small school at Minco. This list is doubtless incomplete but it shows the tendency. The Oklahoma brethren had an opportunity to shoulder a college proposition at Guthrie this spring, but the wise pastor of the strong church at the capital, Bro. J. T. Ogle, promptly turned it down. Up to date the brotherhood is of one mind that we ought to restrict our educational efforts to Bible work at Norman, the seat of the University of Oklahoma, where we have an independent dormitory controlled by Disciples. Even if some brother should decide to endow a College of the Bible in Oklahoma, it is to be hoped that it will be located here, where the students would have all the advantages of the University of Oklahoma in matters of general culture and where the university would have the moral influence of the College of the Bible. May this happen soon, for schools of higher learning are like men; they have their childhood and youth, their impressionable period; this once past, they are not easily modified in their character and tendency. The University of Oklahoma is nearly out of the first period, if not quite so. It has a \$75,000 main and administration building and sixty acres of campus. A science hall 60x124 goes up this summer, also a thirty thousand dollar library, gift of Andrew Carnegie, and a gymnasium. Five hundred students, of these between sixty and seventy are Disciples. Fifty thousand dollars will be expended this year and next in new equipments. Tuition is free to the young people of both territories. Single statehood is thus an educational fact and a political probability.

I was recently in Ardmore, I. T., and had a chance to see some of Uncle Sam's boys conduct an Endeavor society. The U. S. jail at this point is generally full and often contains some of the most desperate men in the clutches of the law. The prison is simply an oblong stone structure, uncovered surrounding a low wooden house. The guards patrol the wall above. Bro. Geo. T. Black,

who has charge of the territorial work, and his good wife, make Ardmore headquarters. Mrs. Black conducts a regular Endeavor society in the prison with much success and satisfaction to the prison officials. Bro. Black has immersed some sixteen prisoners, satisfying himself that they were sincerely converted to Christ. Neither of them are sentimentalists in jail work. They never make heroes out of bad men nor do they in any way try to interfere with the processes of law. But they find many who are not beyond the reach of the Gospel, even though guilty of some crime. They try to bring spiritual freedom to those doomed to suffer perhaps many years in the penitentiary. At the time of my visit the secretary of the society had been recently baptized and was soon to be taken to Fort Leavenworth for five years. It was his last service in the jail. He did his work well and had the air of one who had made things right with God. Several others were to go over the road the same week. Sister Black misses these workers, her "boys" as she calls them, but the U. S. marshals soon find others to put in their places. The ranks of this strange society are thinned out and recruited almost every week. "Cleared," "out on bail" or "taken to Leavenworth" tells the whole story. Sister Black often takes the "bad confession" which she urges as much as the "good confession" upon the consciences of her boys. She helps the boys to confess their crimes in order that the heart may be made ready for the seed of a new life. These "bad confessions" often mean the penitentiary; no matter, they have to be made. Thirteen made them in one day, nine on another. The U. S. attorneys appreciate this kind of jail work. No wonder they pay Sister Black's expenses back to Ardmore when she happens to be away, in order that the Endeavor work may not suffer. No wonder that Bro. Black recently raised nearly one hundred dollars among the court house people for territorial missions. The secret of their power is their absolute sincerity. Officials and criminals have been quick to detect this. The worst

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sweat-box a criminal can fall into down at Ardmore is into the hands of this consecrated woman, who is just as likely to send him to Fort Leavenworth as a U. S. attorney; but she will send him as a happy Christian if he is not beyond the power of the Gospel. The law punishes, Christ saves the young criminal, and sometimes the hardened. Many are the letters from Leavenworth which prove the sincerity of the "good confessions" taken by Bro. and Sister Black in the old jail. They live just opposite the prison and if a boy gets out on bail or is acquitted his first visit is across the street to Sister Black. He knows he will be welcome, that he will find friends. This is truly a good work and it has fallen into the hands of those peculiarly fitted for it. Hundreds of young men fall into the clutches of the law who are not bad at heart, young prodigals who do wrong in the height of an evil passion, and yet they can be saved, truly not by the law and its punishment alone, however necessary and helpful, but by the Gospel.

NEW ENGLAND NEWS.

What strange creatures we are. One picks up what another throws away. While New Englanders are hurrying away from "the heat and humidity," a stream of strangers pours in delighted and refreshed by "the cool sea breezes." We call them East winds. While we are finding rest and recreation close to nature's heart in the quiet of the rural districts of Prince Edward Island and Nova Scotia, others are finding the same thing amid the scenes of our hustling city life. This simply proves that rest is a change.

Several things have attracted an unusual number of visitors to Boston and New England this summer. First, the annual meeting of the Christian Scientists was held the 1st of July and brought us about 12,000 of the "faithful members of my church." One of the features of this annual gathering is a visit to the house of "Mother Eddy" at Concord, N. H. This year the papers say that fully 10,000 made this sacred pilgrimage. They gathered in the yard of her residence and Mrs. Eddy came out on a balcony and delivered a two-minute address. Then the pilgrims sang one of Mrs. Eddy's songs and united in the Lord's Prayer. This seems to have been the Lord's part.

One of the interesting meetings was the closing session, a testimony meeting, attended by about 8,000. They told of all manner of ills cured by reading "Mother Eddy's" book. Some unsanctified fellow seriously "disturbed the quality ob de 'casion" by insisting upon their demonstrating upon him right there in open meeting for some malady from which he was plainly suffering. He was silenced. "He did not understand." It is marvelous what a hold this delusion has upon its adherents. It is the element of truth in it that makes it dangerous.

After "the Scientist" had shaken the dust from his feet, the school teachers began to come, and they kept on until we had 33,000. They came from everywhere and there were in evidence everywhere. This old town just threw open its doors and gave them the best. They were about the finest lot of people that ever came here. The country is alright with its youth in such hands. They were

eager to see and learn. They visited every historic spot and inspected every historic relic and then wept for the privilege of other conquests. Some of them were just a little out of their element in a seaport town. One day a party of teachers were detained on a street car that had stopped to allow a ship to pass through a draw-bridge, when one of them was heard to remark: "How inconvenient this is. I wonder why they don't dredge out the river bottom so the ship could pass through without drawing the bridge." Scores of our brethren and sisters were numbered among the teachers. We were glad to welcome them to our church.

The Harvard University Summer School is proving another attraction. Miner Lee Bates of Warren, Ohio; Chas. Hudson and Brother Mahan of Indiana; J. P. MacKnight of Oscaloosa, Iowa, are numbered among our preachers who are present. Miss Marcia Henry of Hiram College faculty is at work here this summer.

Our New England preachers will be widely scattered during the month of August. Most of them will have vacations. E. Jay Teagarden will be in camp at Peach Lake, N. Y.; G. A. Renil will be in the mountains of Vermont at West Rupert; J. M. Van Horn and family will be at Chataqua; R. F. Whiston in New Hampshire; J. H. Mohorter in Nova Scotia and J. H. Hardin in Maine.

Evangelist Hardin's meeting with the Highland church, Worcester, resulted in eight conversions. He spent a week with the Dodge church, setting things in order. He has preached two hundred and eighteen sermons since March 1. He will rest for a while.

The protest against J. M. Van Horn's resignation was so strong that he felt compelled to withdraw it. He has been two years with the Main Street church, Worcester, and feels that the outlook is very bright.

C. L. Wright, who recently came to the Charlestown navy yard as chaplain on the training ship Wabash, has been detached and will be located in Philadelphia. We are very sorry to have Brother Wright go. Brother Ames, father of E. S. Ames of Chicago, of De Moines, Iowa, is here visiting his son and visiting the scenes of his childhood.

We have been blest with preachers this summer. On one Sunday morning we had seven present. We ought to be good. I wish some of these brethren would come along when I am on my vacation. "It is a feast or a famine."

The Rev. J. Kinsey Smith, pastor of the Fourth Avenue church of Louisville, Ky., recently preached on "The Union of the Churches from a Presbyterian Point of View." The sermon was in part a rejoinder to a sermon by a liberal minister who advocated a "church trust." Dr. Smith took the position that the "lowest minimum of dogma" that would content the churches would be the apostle's creed.—The New York Observer.

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NEW ENGLAND LETTER.

J. H. Hardin.

In a former letter I referred to the fact that the public mind in this part of the world is being rapidly leavened by the desire for undenominational Christianity. I have been discovering additional evidence that this leaven is working mightily. Conversing with a pious woman a few days ago, in a large city of Massachusetts, she told me of a congregation to which she had previously belonged in a near-by town. To give me a correct idea of the faith held by the church mentioned she handed me a printed slip, saying, "This is the creed adopted by the congregation of which I was a member." I found that she knew almost nothing concerning our movement. I found, also, that there would likely appear quite a divergence in the application of the principles expressed in this document, between her notions and mine, or our people generally; but I give the document below to show that there are an increasing number of people who are seeking to realize the New Testament church and life without denominationalism and dogmatic theology. But here is the statement. Judge it for yourself:

"The Word of God alone shall be the rule of practice, doctrine and discipline in this assembly, it being always understood that we receive it as the inspired Word of God, and the only divine rule of faith and conduct.

"We recognize and receive God as our Heavenly Father, the Lord Jesus Christ as the true and divine Son of God, the only Head of the Church and our Savior, Lord and Leader, and the Holy Spirit as the only source and channel of all spiritual life and power.

"We recognize in Christian fellowship and affection the one Church of God, consisting of all true believers of whatever name, and desire to stand in Christian communion with every organization of evangelical Christians who hold and practice the truth as it is in Christ Jesus.

"While we recognize it to be our high calling to worship and witness for God and His truth, and to cherish, nurture, and edify his children and build up his kingdom, we also recognize it to be our commission to spread the work of evangelization among the neglected classes, both at home and abroad, as God may enable us.

"The profession of a living faith in the Lord Jesus Christ and a sincere purpose to live according to his will, in connection with the evidence of a consistent Christian character and life, will be the only conditions for membership."

It has often been said, and it is well known among us, that in the beginning the early reformers did not clearly see the effects to follow from the application of the principles they had adopted. The same is true of many holding such statements of truth as the above. And here is an opportunity for The Disciples of Christ. Where we can gain the attention of such, we can show them how to apply their principles, and thus get fully out of the wilderness. I have always thought of the New England public as scarcely open to the methods of the western protracted meeting, to say nothing of so "wild western" an affair as a tent-meeting; but I find even the tent-meeting well liked and effective. I have been lately holding such a meeting

with the Highland street church in Worcester, and found the community ready to co-operate in the work of the Lord in this way. R. A. Nichols has for several years past held a meeting in his tent on the same corner where this one was held, and this has had much to do in familiarizing the people round about that corner with meetings of this kind. Also, a union gospel tent-meeting is being kept up by the various churches and ministers of the city, beginning the Sunday ours closed.

We had the worst tent weather anybody ever saw, perhaps. It began to rain after a seven or eight weeks' drouth the day our meeting began, and there were only a few days during the time that we were not disturbed by rain. Twice we were driven from the tent for nearly a week at a time, and once the tent itself was blown flat. But we persevered and had a good meeting in the face of all these troubles. The Highland street church was organized a little over a year ago with about 50 members. It now has one hundred. We had seven additions during the meeting. Some have united since. On Wednesday night after the close of the meeting the church took action, resolving to close the contract for the purchase of the ground on which the tent stood for their church building site. They will probably build a \$6,000 chapel the coming fall. This will be built on part of the lot, leaving room for a larger structure, as the growth of the church requires it. The church is full of enthusiasm and energy, and is determined to succeed. Bro. Nichols, with his well-known hopefulness and evangelistic zeal, is determined that a large church must be built up in that part of the city. The field is one of the best in Worcester, being in a new and growing part, and the population made up of well-to-do thrifty people. The field is an open one, too, there being no other church so located as to interfere.

Many of the members of the Main street church attended and assisted in the meetings. I met Brother Van Horn several times, and wife and I enjoyed the hospitality of himself and family.

Beginning January 3d I have preached 18 times more than one sermon for every day. I am now going to take the Lord's advice and "go aside and rest awhile." 5 Fountain Hill, Boston.

Wanted.—At once, a home for a pair of twin boys about 18 months old, with blue eyes and light hair; would rather not separate them. Also a home for an unusually pretty and bright baby girl about six months old. Apply to Mothers' and Babies' Home of the Christian Church, 2825 Lawton avenue, St. Louis, Mo.

A Thought.

Every morn is a fresh beginning.

Every day is the world made new;

Ye who are weary of sorrow and sinning.

Here is a beautiful thought for you.

A thought for me and a thought for you.

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Revenge may be sweet, but like milk it can curdle.

WAR ON THE LIQUOR TRAFFIC.

Piatt and Emerson.

Columbus, O., August 1.—Recently F. W. Emerson has held meetings in the following Ohio towns: Lilly Chapel, Dayton and Easton. He is meeting with good success and is getting the people stirred up. Since last report Mr. Piatt, his advance man, has arranged dates for him as follows: August 5, 6 and 7, New Vienna; 10, 11, and 12, Mason; 13 and 14, Hillsboro; 15 and 16, Chillicothe.

Mavity and Boles.

Des Moines, Iowa, August 1.—W. H. Boles is now at work in his stirring canvass of this state. Recently he has held meetings at Fairfield, Libertyville and New London. On next Friday, August 7, there is a probability that he will have a joint debate at Missouri Valley at which time and place a big picnic will be held which will be attended by people from Council Bluffs, Omaha and surrounding cities. Mr. Mavity is making dates as rapidly as possible. He will soon have Mr. Boles billed for all the time until September first.

Meetings in Indiana.

Indianapolis, Ind., July 27.—National Chairman Stewart spoke at Bethany Park yesterday morning and in the evening addressed a big mass meeting in the new Christian church at Franklins, which is the home of ex-Chairman Dr. H. J. Hall. He returned to Bethany for the conference this forenoon and addressed a big meeting there this afternoon. He came into the city of Indianapolis this evening and attended a meeting of the Central Alliance which was held in the open air in front of the Alliance hall and was attended by a big crowd of people. Mrs. Francis E. Beauchamp of Lexington, Kentucky and many other speakers delivered addresses.

On to Victory.

R. E. Dunlap.

Alliances throughout the land can each and everyone push the prohibition vote into the hundreds at the election of 1904. I submit that if this is possible, then it ought to be realized. Every spark of faith must be fanned into a flame that will burn away all doubt and give place to the largest hope.

In this development the mechanical side of regular and systematic work MUST be studied and applied until we begin to accuse ourselves of devotion to red tape. Application of system in our work must be persistently, patiently and aggressively pressed until order and beauty and autonomy come to full maturity. May I not appeal to Alliances everywhere to put themselves in training for larger and better service? If we can consent to touch elbows, keep step in this forward march, uniformity will give us knowledge of each other and add power to our movement. We have vows upon us that must not be broken. There must be an end of unredeemed promises.

The time may come when quantity will be the principal thing to accomplish this reform. That time will never come without quality now. Hence for quality I plead. Quality may be indifferent, good or bad. Of the first we have already a superabundance. Of the last we have too much. We are below good. We need "bet-

ter" and "best" and "there is plenty of room at the top." I speak of service—quality of service. This is no playground and this is no playtime. We may no more expect to win out in this war for prohibition of the traffic in intoxicants without the highest heroism than it was possible to gain in the American revolution without the heroes of Lexington and Concord and Bunker Hill and Yorktown. Cowards, whiners, camp-followers, Tories can not be profitably used at the recruiting station, the muster or in the heat of battle. God cannot use a discouraged man. This class work for the other side and should be kept out of the way of the lusty army of prohibition workers that will draw first blood in this conflict.

Drill then for the conflict. Find your place in the grand army. Discharge your duty with promptness and regularity. Seek no second honors. Meet opposition heroically, wisely, well. Repel discouragements to the end. Make up your mind to hard tack and camp life. Sacrifice something that the saloon may be disposed of. Steady, per-

severing, faithful duty doing is the order of the hour. Victory will come as soon as we are ready for it.

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CHICAGO

C. A. Young preached for the Hyde Park church last Lord's day.

Jackson Boulevard Church.—Since last report there have been four additions to the church. On last Sunday evening Miss Mae Waring, our C. E. delegate to the Denver convention, gave a report of the convention which carried us in fancy to the big tent and filled us with Christian Endeavor enthusiasm. One hundred and forty-five were present at the C. E. meeting. * * Bro. J. E. Lyon of Springfield, Ill., will fill the pulpit during August. Bro. Darsie reports an improvement in the health of the entire family and is planning his work for the fall when he returns. One young man was added to our C. E. membership.

South Chicago.—There was a good attendance at services Sunday afternoon. Bro. Buckley's preaching is beginning to attract attention. Sherman Hall was comfortably well filled.

The singing by West Pullman choir is a feature of the meeting much appreciated.

delegation of 8 or 10 or more young men from Hammond was a pleasant surprise. The church at Hammond, Hammond and West Pullman is giving this new work its recognition and we have been much encouraged by the presence of visitors from these places.

Next Lord's day (August 9th) is an-

nounced as the time for our initiatory, or the primary organization of the church at South Chicago.

Preaching by N. G. Buckley at 3 p. m. Meeting held in Sherman Hall, 9138 Commercial avenue.

Metropolitan Church of Christ.—The Lord continues to add his blessings to our efforts and every department of the church is prosperous. Our audiences during July have exceeded our fondest expectations, and many have been turned away unable to obtain seats. Last Lord's day the congregations were large and attentive. Dr. Scoville preached two masterly and intensely soulful sermons which were highly appreciated. A mother and daughter were received into our fellowship and in the evening three were baptized at the close of the service. We were glad to see many visitors in the audiences and especially glad that Bro. Claire Waite graced our evening service with his presence. Dr. Scoville enjoyed an outing at Hamilton Lake, Ind., during last week and we were all glad to welcome him home again on his return. A very successful social was held in the tent on last Thursday evening and another is scheduled for Thursday, Aug. 6. Cream and cake, 10c.

Arkansas Mission Notes.

The Mineral Springs camp meeting under the direction of J. C. Mason of Texas will be held August first to sixth. This meeting is always well attended and will no doubt this year show advancement along all lines. The reports from missionary pastors and evangelists are encouraging. The writer has held meetings during the quarter at De Queen,

Uniontown and other places adding by baptism 18 and six otherwise.

At De Queen a very sightly lot has been purchased, on which a good house suitable for the town and church will be erected. This is one of the best points in the state. E. C. Browning.

Christian Endeavor Hotel

John L. Brandt of the First Christian church and a board of directors of business men will erect a Christian Endeavor Hotel on the South side of the World's Fair grounds. The local Endeavor Congress has approved the selection of the men who will undertake the management of the hotel. The hotel will overlook the exposition grounds and occupy five acres. Christian Endeavorers, take note of this. In connection with the hotel there will be an auditorium constructed with fine acoustic properties which will accommodate five thousand persons. In this the Christian Endeavorers will hold their rallies during the exposition period.

Entered into Life.

Lawrence A. Coffin, born in Fairgrove, Mich., Dec. 30, 1883, entered into eternal life July 19, '03. He was a charter member of the W. Bay City church. May 11, 1902, he was ordained to the ministry, the calling for which he seemed particularly fitted. Two years he was president of the class 1900, W. B. C. high school. Like Timothy, he knew the scriptures from a child and accordingly lived and died in the faith once delivered unto the saints. The church, a mother, brother and sister mourn his loss. A. Immanuel Zeller.

N. B.—Send one dollar bill at our risk.

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